

105

LIFE OF MRS. MARY BRADLEY.

M

INCL

"I
that h
that d

A
NARRATIVE
OF THE
LIFE AND CHRISTIAN EXPERIENCE
OF
MRS. MARY BRADLEY,
OF
SAINT JOHN, NEW BRUNSWICK.

WRITTEN BY HERSELF.

INCLUDING EXTRACTS FROM HER DIARY AND CORRESPONDENCE DURING
A PERIOD OF UPWARDS OF SIXTY YEARS.

"I am not ashamed: for I know whom I have believed, and am persuaded
that he is able to keep that which I have committed unto him, against
that day."—2 TIMO. 1: 12.

BOSTON:
PUBLISHED FOR THE AUTHOR,
BY STRONG & BRODHEAD,
No. 1, Cornhill.
1849.

BOSTON:
Geo. C. Rand & Co., Printers,
No. 3, Cornhill.

PH
FC
2471.
32

99504

be
of
to
in
Ch
and
I
We
Sup
req
tion
of m
arat

DEDICATION.

It may be expected by many, that some reason should be assigned for sending forth into the world, this statement of the experience and life of an individual, so little known to the community. I have only to say, that my sole object in giving to the world this hitherto private account of my Christian life, is to endeavor to promote the glory of God and the good of my fellow creatures.

I dedicate this Volume to the kind attention of the Wesleyan Ministers, Trustees, Stewards and Leaders, Superintendants and Teachers of Sabbath Schools; and request their kind co-operation in its gratuitous distribution; hoping that it may be made a blessing to the souls of many in its perusal, as it has been to myself in its preparation for publication, so that

"Grace, all the work may crown,
Through everlasting days;
Which lays in Heaven the topmost stone,
And well deserves the praise."

I am affectionately yours,
In the Lord Jesus,
MARY BRADLEY.

C
C
C
C
C
C
C
C
C
C
CH
CH
CH
CH
CH
CH
CH
CHA
CHA
CHA

CONTENTS.



CHAPTER I.	-	-	-	-	-	-	9
CHAPTER II.	-	-	-	-	-	-	14
CHAPTER III.	-	-	-	-	-	-	23
CHAPTER IV.	-	-	-	-	-	-	33
CHAPTER V.	-	-	-	-	-	-	40
CHAPTER VI.	-	-	-	-	-	-	43
CHAPTER VII.	-	-	-	-	-	-	57
CHAPTER VIII.	-	-	-	-	-	-	75
CHAPTER IX.	-	-	-	-	-	-	84
CHAPTER X.	-	-	-	-	-	-	91
CHAPTER XI.	-	-	-	-	-	-	101
CHAPTER XII.	-	-	-	-	-	-	106
CHAPTER XIII.	-	-	-	-	-	-	112
CHAPTER XIV.	-	-	-	-	-	-	124
CHAPTER XV.	-	-	-	-	-	-	133
CHAPTER XVI.	-	-	-	-	-	-	146
CHAPTER XVII.	-	-	-	-	-	-	158
CHAPTER XVIII.	-	-	-	-	-	-	167
CHAPTER XIX.	-	-	-	-	-	-	174
CHAPTER XX.	-	-	-	-	-	-	188
CHAPTER XXI.	-	-	-	-	-	-	193
CHAPTER XXII.	-	-	-	-	-	-	203
CHAPTER XXIII.	-	-	-	-	-	-	207

Br
th
ye
be
Mo
na
by
dro
fou
sta
in
con
the
sta
at l
I
labo
thin
first

LIFE AND EXPERIENCE
OF
MRS. MARY BRADLEY.

CHAPTER I.

I WAS born in Gagetown, Queens County, New Brunswick, September 1, 1771. My parents came to this province from Pomfret, State of Connecticut, in the year 1763. My father's name was Edward McCoy, but being brought up by his grandfather, who dropped the Mc, it was not again resumed. My mother's maiden name was Amy Titus. They were members of the Presbyterian church, and had a large family, of eleven children — six sons and five daughters, of whom I was the fourth daughter and the eighth child. As the understanding of their children matured, they instructed them in the ways of religion, restraining them from all they conceived injurious to their best interests, and furnishing them with such education as their situation and circumstances admitted — being little more than they learned at home, excepting the two youngest.

Being among the first settlers in this new country, they labored under serious disadvantages for many years. My third sister, (as I was informed by my parents,) was the first female born of English or American parents up the

river St. John. My mother was of a weakly constitution, and my father losing his eye-sight, became incapable of labor, which was very detrimental to our temporal interests. But, glory be to God for all his mercies, by whose kind providence ways and means for our comfortable support were furnished for many years before my father's death.

The first revival of religion which occurred here, was effected through the instrumentality of a young man, who sought the Lord in his sickness, and some time before his death obtaining the salvation of his soul, immediately commenced exhorting his neighbors and friends to seek the Lord as he had done, in such a way as proved the conversion of many precious souls — the greater part of whom continued steadfast in the truth, and were at length embodied into a Presbyterian church, which was the first Christian society formed in our infant settlement.

The first check of conscience which I recollect to have felt, was in the sixth year of my age, a little after our family removed from Gagetown to Maugesville, in the year 1776. While sitting in a room on the Sabbath day, I thought I would get my play things and divert myself in handling and looking them over, and when I had got them placed before me, the thought occurred to me that I ought not to play on the Sabbath day. Then I said in my heart, Why need I fear, for my parents do not know it, and there is no one present to inform them, that they should correct me? I did not consider that there was One whom I ought to fear; a deep impression came upon my mind that God saw me, and it was wicked to play upon his holy day.

I thought he would be angry with me if I did so. I

instantly felt such a fear come over me that I arose and put away all my toys.

I was much terrified on being told there was to be a day of judgment, when this world would be burned up, and all things that are therein, and that the wicked should be burned up at that day.

I was told I must pray when I retired to rest at night. I then began to be much alarmed under an apprehension of a future punishment, a place of fire and brimstone, which would never be quenched, where the souls of the wicked would be banished the moment they left the body, and there to continue to all eternity.

About that time a young girl died in the settlement. It was said of her that she was a good girl, and that she was gone to heaven. I also heard of some others who were said to be good people. I therefore began to understand that there was a place of happiness for the good, as well as a place of punishment for the wicked. But that gave me no comfort, for I thought that the righteous were born into the world without sin, and continued so until death, and then were received into heaven; and that those who were born in sin remained in that state until death, and then were sent to hell.

I did not understand the plan of redemption through our Lord Jesus Christ, or that if we repented of our sins, God, for Christ's sake, would pardon and deliver us from that awful state of punishment.

My mother frequently told me that I was a sinner, and that wicked people went to hell, and I believed her. Therefore, I had not the least hope or expectation of anything better but that hell would be my portion after this life. These ideas made death appear awful indeed. I

thought that God was an angry Judge; I could not endure to think of him one minute. There was nothing before me but a continual looking for of judgment and fiery indignation.

In that situation, I could comfort myself in nothing but a promise of long life. I thought as I was then but young, and to look forward to old age seemed a great while, entertaining the hope that I should be spared until I was old in years; but I was so alarmed at the thoughts of death, judgment, and eternity, that a wish that I had been born one of those good children that would go to heaven, was frequently in my mind.

I was afraid of doing that which was sinful, to speak a wicked word, or to tell a lie. I was one day alone by myself, thinking of my awful situation; I said in my heart, What benefit will it be for me to restrain myself from that which is evil and sinful, for hell will be my portion when I die, do what I will? Then I felt a powerful temptation to speak whatever came into my mind. For I thought to be afraid of sin, was in some degree a punishment in this life. I thought I might as well fill up the measure of my days in all manner of wickedness, without any restraint. Then wicked words rushed into my mind for utterance—I opened my mouth and tried to speak them, but was restrained through fear, and had not power to speak one word, neither did I ever feel such a temptation again.

It was rumored, about this time, that a distant island had been destroyed and sunk by an earthquake, in the time of a dreadful storm. That news was awful to me indeed; I was dreadfully tempted that we should share the same fate. It was so powerfully riveted upon my mind,

that when a storm of high wind, or thunder and lightning occurred, it seemed as if the judgments of the Almighty were just ready to fall upon us. "Fear and trembling took hold upon me." I was also afraid that the earth would open her mouth and swallow us up. I truly felt the force of that passage of Scripture, "There is no peace, saith my God, to the wicked; they are like the troubled sea, whose waves cast up mire and dirt." About this time, the public mind became more settled respecting the American war, and my father and family returned to Gagetown.

2*

CHAPTER II.

THE first thoughts I remember to have had about Jesus Christ were in the eighth year of my age. One of my brothers was reading about his death and sufferings — I listened to what he read, and felt a strong reproof in my own heart, because I had not loved the Lord Jesus Christ, nor felt a sympathy for him who suffered and died for me.

I then began to understand that there was a possibility of sinners escaping the wrath and curse of God, by believing in the Lord Jesus, and loving him.

I felt an inward reproof because I took no more delight in reading my Bible on the Sabbath day. I found it rather a burden to lay aside every other employment; therefore I took it into serious consideration. I thought I not only sinned against God by feeling an aversion to my duty, but by not delighting in my studies. I felt such a fear, thinking of the awful consequences of it, that I immediately set up a resolution in my mind that I would love my book and embrace every opportunity of reading it.

I soon found that my resolution was of great service, for I not only increased in learning, but I took great delight in reading, both on the Sabbath and week days. I

was in the habit of saying the Lord's prayer, and some short sentences which my mother had taught me — but I felt that was not sufficient ; I wanted to pray as Christians prayed, but I could not ; which gave me considerable uneasiness. For I had imbibed a notion that if I did nothing amiss, and could repeat a lengthy form of prayer upon my knees, I should be a good Christian. After I had learned to read so as to understand one subject from another, I tried my best to learn a form of prayer out of a book. But I could not obtain peace or comfort to my mind in that way, for after all, these prayers seemed only lip service, and not from the heart. But it was still my supreme wish to be one of God's children. I felt then in some measure the terrors of my mind removed, through a hope that I should escape, by doing that which was right in the sight of the Lord, and restraining myself from that which was sinful. As I grew older, my mother was more particular in her instructions upon the nature of religion. She said that God loved good children, and that those who were good never need to be afraid, let their danger be what it might. She would mention many passages of Scripture, such as, " God looked down from heaven upon the children of men, to see if any sought after him ; " Samuel and Josiah, who sought the Lord in their youth ; and admonished us never to play upon God's holy day, nor take his blessed name in vain, and to be obedient to our parents, and live religious lives.

I believed all she said was right, and felt a mind willing to obey ; but as yet, I had no knowledge of the mystery of the new birth, repentance towards God, nor faith in our Lord Jesus Christ.

I had never had the privilege of hearing the gospel

preached; the minister having removed to the United States, who had lived in our neighborhood.

In the ninth year of my age, Mr. Henry Allen, a new-light travelling minister, came to preach. My parents took me with them twice to meeting. The first text was, "And at midnight there was a cry made, Behold the Bridegroom cometh: go ye out to meet him." My attention was arrested, and for many days after I was engaged in ruminating and repeating over some parts of the sermon. The second time I heard him, the text was from Acts, second chapter, and three first verses: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled the house where they were sitting. And there appeared unto them cloven tongues as of fire, and it sat upon each of them." My mind was most affected from what he said about the cloven tongues of fire, upon which he dwelt much in the latter part of his sermon. I imagined the house was full of cloven tongues, and I looked upon the heads of the people to see if I could not see them sitting upon each of them. I felt an awful dread; but it brought no light nor understanding to my mind.

After the sermon and worship was over, I was astonished to see the people talking and shaking hands, as I never before had witnessed. Some looked of a cheerful, loving, and happy countenance; others were in tears, and cast down. But I did not at that time understand the cause of the movement. But young as I was, I felt clothed with shame, to see the people shaking hands in such an unusual manner, though to any part of the worship I felt no aversion.

tha
wer
pro
ter
com
eral
M
with
that
king
me,
atte
obse
woul
delig
same
how
sacri
I
trine
expe
Li
broth
a pro
Lord
fore,
was
God
of it
I ind
enjoy

It soon became the common subject of conversation that such and such persons were converted, and others were under conviction for sin. My two eldest brothers professed to have met with a change, and my second sister was under conviction, and received some degree of comfort, but was not brought into gospel liberty until several years after.

My mother was much blessed, and enforced upon us with great fervency the necessity of regeneration, and that we must be born again or we never could enter into the kingdom of God. This doctrine seemed so mysterious to me, that I did not know what to think of it; but I paid great attention to all that I heard concerning it, and when I observed persons conversing upon religious subjects, I would draw close up behind them, as my interest and delight in hearing had become much increased—at the same time afraid lest any one should speak to me. O, how many blessings to mankind has this shameful timidity sacrificed!

I soon became fully confirmed in the truth of the doctrines above named, and felt an ardent desire that I might experience them to my own salvation.

Listening one day to a conversation of three of my brothers, the second of whom was urging upon the others a preparation for death, and exhorting them to seek the Lord with all their heart, I felt as I had never done before, and wished it might never leave me. I believe this was the first time I had experienced the drawings of God's Holy Spirit upon my heart. Many times I thought of it afterwards, with an anxious desire to enjoy it again. I indulged the hope that I should at no very distant period, enjoy the blessing of God, and become one of his child-

ren. I was afraid to do anything displeasing to him ; and those who were wicked and profane were the objects of my displeasure. I could not bear to hear the name of God taken in vain.

One day, being with a young companion, she often in a careless way made use of her Maker's name. I reproved her several times, and entreated her not to do it again. However, she gave little heed to what I said, and repeated the same words. Then I caught her and corrected her until she begged, and promised not to do so any more. She maintained her promise, never repeating the same in my hearing afterwards. It was seldom my parents sent me to meeting, it being about three miles distant. Therefore I spent much of my time on the Lord's day in reading Dr. Watts's Psalms and Hymns, and learning many of them by heart. I also took much delight in reading in the Presbyterian Primer ; I also learned a great part of that by heart. I took more notice of the ten commandments than any other part of it, which I thought was the standard by which we shall be tried. I endeavored to make them the rule of my life. I read them with great attention, and compared my conduct with them ; but my conscience did not excuse me from doing any thing that was forbidden in them. It gave me no encouragement to think that I was prepared for death, because I had not felt that change take place in my heart which I believed was necessary, and for the want of which no other performances could be of any avail to recommend me to God. I still considered myself in the broad road that leads to destruction. When I heard subjects of an alarming nature, such as the day of judgment,

or the brevity of human life, terror would seize upon me, and I would feel the foundation I stood upon shaken.

I wanted something that I could not comprehend. I felt distress, fear, and terror in my heart, and in this unhappy situation I would retire, and attempt to call upon God; but alas! it added to my trouble, for I had no utterance when I attempted to pray. I thought if I had a suitable place of resort for that purpose, I should find greater liberty in prayer. Accordingly I sought a place in a thicket of bushes, some distance from my father's house, where I retired upon the Lord's day, for meditation and prayer.

I many times felt very solemn while thinking upon my situation. But still my mind was dark, and I could not obtain a spirit of prayer.

I met with several accidents, which caused death to appear very near, and alarmed me very much. I was one day in the chamber, walking across the floor, when a board slipping off the beam, I fell suddenly through, with the small of my back upon a stone of the hearth, which rendered breathing so difficult, that I thought I was going to die. I said in my heart, where shall I go? shall I go to heaven, or shall I go to hell? I felt something like an inward whisper that I should go to heaven. I felt peace in mind; my conscience did not accuse me, and I believed I should go to heaven; for I never thought of death with such calmness before. But, however, when I recovered, I was much alarmed, and found the thoughts of death to be as terrifying as ever, and considered this as a solemn warning to be prepared for its approach.

I set up fresh resolutions to be more earnestly engaged for the salvation of my soul; but I lacked the power to

perform, so as to obtain that glorious prize. At another time, one of my little brothers had stolen away, unknown to my parents, upon the Sabbath day, and got a hook, intending to catch fish; he had prepared the hook and line, left them in the water, and returned again to the house. Some time after, going that way and seeing the line in the water, out of curiosity, I looked to see if the fish had taken. My conscience accused me as soon as I thought what I had done, because it was on the Sabbath day; however, I did not obey the voice of conscience. I thought surely such a little thing as that could be no harm, and after arguing the point in order to stifle conscience, I got upon a log that lay close to the channel, to pull up the hook; but I fell off into the water, which, being deep, and a smart current in the spring of the year, raised by the freshet, it was difficult for me to keep hold of the log; however, making a powerful effort and sudden spring, I recovered myself. Considering the accident I had met with, and my narrow escape from being drowned, I felt it to be just upon me for my disobedience, and took it both as a reproof and warning, and concluded that I would never attempt the like again. I returned home with shame and confusion of mind, not so much as mentioning what I had met with to any one, resolving to be more careful in future, and not dare venture to break the Sabbath of the Lord. I then felt resolved to set out in earnest to seek the Lord by prayer.

Some time after, my two eldest brothers had got copies set for them, and were learning to write; I went to the table, and out of curiosity took up a pen and attempted to make a letter, without any expectation of ever being able to learn to write. My eldest brother noticing me,

said I had made a very good letter, for the first. I then took encouragement and thought I would learn, and immediately asked him to set me a copy, which he did, and I made such proficiency that he praised me. I then asked my brothers for all the spare pieces of paper which were of no use to them, and to set copies for me. They granted my request, and such was my activity in learning, considering my few advantages, that it was a great cause for wonder, both to myself and others, and such was my attachment to writing, that my mind was altogether taken up with it. Two years after, I had the benefit of a school for three or four months, which was a great help to me. The school was kept in our own house, and I had so much work to do, that I had to gain the time that I spent in school.

After the conclusion of the American war of 1783, a great number from the States fled to this place, which was a movement of providence that greatly took hold of my mind. My heart was filled with pity and affection, when I saw them in a strange land, without house or home, and many of them were sick and helpless. I often looked upon them when they passed by in boats in rainy weather, and wished for them to call and refresh themselves, and was glad when they did so. A family moved into one part of my father's house, but having no religion, were much given to vanity and lightness of mind. One evening, several of our family were in the room where the new family lived; they were very jolly, and indulged to a great length in mirth and levity, which seemed to reign in every heart; but I did not join them, for seeing one of my brothers partake in the mirth, who had professed religion, whose face I had so often seen bathed in tears, it

brought such a weight upon my mind, that I reproved him in the midst of it, and asked him how he dared to do so.

reproved
dared to

CHAPTER III.

IN the twelfth year of my age, the smallpox spread in the country. My father was anxious to have his family vaccinated, to prevent them taking it the natural way. This strange thing moved my mind very much. I was afraid to be vaccinated lest I should die ; and for which I was not prepared. I said nothing to my father upon the subject, thinking he would change his mind. A short time after, I heard my mother say that father was determined upon the business, at which my heart was filled with sorrow, and fear of death. But while I was thinking of those things, suddenly I felt an impression upon my mind, as if I heard a whisper, to comply with my father's will, without any objection, for I should not die of this distemper. I immediately felt a firm belief that I should not die, and that I should not have it hard. All terror and fear was taken away, and I felt entirely willing to be vaccinated — which was done in a few days after ; and I was not disappointed, for I had not one hour's sickness. But it was quite otherwise with the rest of the family. My father and mother lay at the point of death for a considerable time. My second brother died, and left a comfortable hope that he slept in Jesus, being in the twenty-fifth year of his age.

I felt much resigned to the death of my brother, though he was a great favorite. I felt truly thankful that the rest of our family were spared ; but after they were restored to health, I had a greater sense of the loss I had sustained in the death of my brother ; and for months after, I wept and mourned for him, though I was comforted with the hope that he was happy — although I had not taken one step toward happiness myself. I thought no one could be converted alone — it must be in a time of reformation — therefore it was no use for me to strive. Then I wished for a revival of religion, that I might experience the blessing. Two families came to be near neighbors to us. I was much pleased with those who were near my own age. We were much together, and our union so engrossed my thoughts and time, that I did not feel so much alarmed about my future state. But my conscience was tender, and would not allow me to do what I thought was sinful ; and when I felt it check me, I obeyed it ; and if at any time I was overtaken with lightness, or laughter, I felt condemned and unhappy ; so that I would determine not to be guilty of the like again.

I could not join my young companions in their common merriments with any satisfaction, without first being persuaded that there was no sin in them. But by giving way, little by little, to vanity and folly, conscience was in some measure lulled to sleep. So that, being greatly persuaded to join with them to learn to dance, and not feeling that powerful check of conscience for it, as I had done before in other amusements, I concluded there was no harm in it. I soon began to take pleasure therein, and instead of feeling condemned by conscience, when I retired to rest, I felt hurried with the thoughts of the amusement and pleasure of learning to dance.

As my mind became absorbed in those vanities, I became less concerned about a future state. I did not feel so much fear of death, nor so much fear of God. Therefore I began to promise myself some pleasure in the things of the world.

I was in the fifteenth year of my age, when the Lord, in his wise providence, saw fit to remove those neighboring families, who had become the idols of my heart. After their removal, I seemed in a good degree left alone — there being only one young girl of my intimate acquaintance, beside my sisters. My mind then returned to serious meditation. I thought of death, judgment, and eternity. I called to mind the time and things that were past. I felt afraid that I should die without an interest in Christ; for I found by self-examination that the older I grew, the less I was alarmed about my future state.

I said in my heart, O that I knew what was the first step towards conversion, how readily would I embrace it! I had heard that prayer was the first means to be employed, in order to obtain the divine favor. But that was no comfort to me, for as soon as I went upon my knees, my heart was so hard, and so shut up, that I could not utter one word, from a sense of my need, and a proper feeling.

I thought if I had a feeling sense of sin, I could repent. But my conscience did not accuse me of any known sin; and how to repent of that for which I felt no guilt, nor was conscious of as an evil, I knew not. But the thought that I was a sinner, was so deeply engraven upon my mind, that I concluded I was unawakened, and insensible of my situation. As I had never felt conviction, nor repentance for sin, I considered myself entirely destitute of what

could make me happy here or hereafter ; I was afraid I should be left in a hardened state. While I was pondering over these things, a person came into my father's house, and said, there was a report that another war had broke out, and it was probable it would spread in this country. At the hearing of this I was wonderfully alarmed, and imagined I saw the soldiers killing my father and mother, sisters and brothers, and as weltering in their blood, gasping for life. I was filled with fear and trembling, while I thought of the consequences of war. The thought entered my mind, if I only had an interest in Christ, I need not fear what man could do unto me.

While I felt a desire to do that which would be pleasing to God, the apostle's words were applied to my mind, "They that are in the flesh cannot please God ;" and, Except a man be born again, he cannot see the kingdom of God. Then I saw that conversion was a work wrought in the heart, by the Spirit of God. I felt the force of divine admonition, "Seek, and you shall find, knock, and it shall be opened unto you. Behold, now is the accepted time ; behold, now is the day of salvation. To-day, if you will hear his voice, harden not your hearts."

I was then deeply sensible that God called me, and if I would seek, I should find him according to his word, and I felt a desire awake in my soul to listen to his voice. Then Satan was stirred up, and shot his fiery darts into my mind, that if I became a Christian, I should be despised by all young people ; and those who were Christians, when they heard of it, would tell one another, and then I should be exposed to all the world. Then I felt myself covered with shame, and a nature rising in me in opposition to my being a Christian.

Then Satan brought up the world with all its alluring charms, and promising delights, as it were, said unto me, "Can you forsake all these now, in the bloom of youth, and become a despised Christian? You will have to walk alone, and live a melancholy life." I then felt every spring of corrupt nature rise up, and sin to be the food it craved, in opposition to religion. I felt it as great a cross to my corrupt nature, to be a Christian, as to have the flesh torn from my bones. I felt myself to be in a great strait. I plainly saw that I could not obtain religion, or heaven, without giving up all the pleasures of this world; and that if I should die in my sins, hell would be my doom. But if I obeyed the calls of God, I should be happy. Then Satan came again with his temptations, that "I was too young to become religious; it would be time enough when I was old." Then I thought of the promise, that if I should seek him early, I should find him. I considered those words were from God, and if I put off seeking him until I was old, I could not claim that promise. But now I was young, and had faith to believe that he would prepare me for death, if I would obey his call; and I felt inclined to do it.

Then Satan came again to tempt me, that if I became a Christian, I should die shortly after; or if I lived any length of time, I should be poor, not having the comforts of life. But as light dispels darkness, so truth discovers and banishes error from the mind. The application of that precious passage came to my relief: "First seek the kingdom of God and his righteousness, and all other things shall be added unto you." I then began to feel spiritual strength increase in my soul, and saw by those comforting promises that God was willing to save me, and that to put

off seeking him to some future, indefinite period, would be resting upon uncertainties, as I was not sure of one day, and did not know how soon God would call me away by the stroke of death. Neither was I sure of having the privilege of a sick bed, on which to repent. I thought, being frequently exposed, I might be drowned, or die suddenly, without having time to cry to God for mercy. Then my poor soul would be forever in misery. Alas, I could not endure the thought. O eternity! eternity! a never-ending eternity! how can I dwell in flames of fire and brimstone, through an endless eternity! How is it that I am not willing to part with the world and sin, for the sake of escaping that destruction which I knew would overtake me at the hour of death. I thought again, if I should be permitted to live until old age came on, and was allowed the privilege of a sick-bed, I should have enough to contend with in the pain and anguish of my body, without having then to prepare for death. Then I thought how happy I should be upon a dying-bed, to have all fear of death removed from my mind. I was sensible that God had given me a solemn call, and promised me in his Word that if I obeyed, I should receive his blessing. But if I disobeyed, I knew not that I should ever have another call. Conscience testified that I then had my choice.

Life and death were set before me. I was fully convinced that the word of God was truth, and that he would do according to it, either upon my obedience or disobedience. I felt that I had power given me to choose or refuse, and that I was a free agent to act for eternity. I was then enabled, in the strength of the Lord, to set up a firm resolution that I would seek the Lord, and that I

would not put off any longer making sure of my great salvation, for I believed God was willing to give it me, and I felt a determination that nothing should fail on my part, venturing upon his promises, and seeking that I might find. That resolution was like a nail fastened in a sure place — for I had no sooner formed it but I felt my strength renewed, and a firm persuasion that I should obtain salvation. I felt such an exercise of faith in the Lord Jesus, that he would save me. I evidently felt the striving of two spirits; one persuading me to cleave to the world, which was agreeable to my natural inclinations — the other inclining me to seek the Lord, which is contrary to the desires of the flesh. A light shone upon my mind, which clearly discovered to me the cause of the different inward struggles I felt in my heart.

The spirit which so powerfully strove to hinder me from seeking the Lord, was Satan. And that spirit which persuaded me to seek the Lord, was the spirit of God. I also saw that if I let my thoughts run upon the things of the world, and listen to the suggestions of Satan, that the devil had power over my heart; and my inward affections would co-operate with him to cleave to earth and earthly things, and that I should still remain in the state of darkness, sin, and spiritual death, as I ever had done. But if I restrained my thoughts, and called them in from going out after the world, and placed them upon God, and listened to his word, that he has power over my heart, to work in me according to his will, that which is good; and that Satan would have no power over me, neither to tempt nor allure my mind. I then placed God, and his word, and heaven, on the one hand, and Satan, and sin, and the world, and the inclinations of my own heart, and death,

and hell, on the other hand. And then I felt a determination that I never would rest until Satan, and myself, and the world were overcome, and God had possession of my heart. It was cutting to flesh and blood to part with all its sensual delights; but glory be to God for all his mercies! he is never at a loss to carry on his own blessed and good begun work. He gave me strength to turn the current of my mind from the things of the world to himself. He gave me a heart to pray, and a witness in my soul that he would answer my prayer. I felt faith to believe, that though Satan was my foe, God was my unfailing friend. While every thought was brought into subjection to the Lord, it was not without a great struggle. Satan strove to keep the highest ground, and claim his ancient right to me, and would bring up every thing to flatter me, in order to retain me still under his reign and government. Then I would look earnestly unto the Lord to strengthen me, and he was pleased to draw near and fight my battles for me. When Satan tempted me, he would give me strength to resist, and answer every objection by his word. Then I felt the power of Satan in me to grow weaker, and the word of God to be more powerful.

I was enabled by divine assistance to weigh as in a scale the things of time and eternity. The former of which, with all its amusements and allurements, appeared like a vapor, or lighter than vanity, when compared with eternity. Death then seemed as present in my view as life, and eternity as present as time. Thus I saw the end of all things to be at hand. I had no sense of Christ as a mediator, but I viewed myself in his presence as a pure Judge; and that sin could not stand before him, but the

determi-
d myself,
possession
d to part
d for all
his own
rength to
the world
a witness
felt faith
was my
ught into
at strug-
and claim
ery thing
his reign
unto the
aw near
pted me,
er every
of Satan
be more

as in a
rmer of
ppeared
ed with
view as
the end
hrist as
s a pure
but the

end of it would be eternal death. I believed I should be the object of God's displeasure if I continued in sin ; but as I had fled to him for refuge, I believed him to be my friend. Though I was not satisfied that I had felt a broken and contrite heart for sin, or that I had a proper sense of the evil of sin, or the deep depravity of my evil nature ; being only sensible of the evil of my foolish thoughts, but not so sensible of the fountain from which they sprang. The Lord was pleased to show me what I must pass through before I should be fit for heaven ; how I must have a deeper sense of my guilt as a sinner, and my danger, and feel true repentance, and call mightily upon God for pardoning mercy, and that the time of my extremity would be the time of his opportunity, wherein he would deliver me from my distresses.

I thought, in order to feel true conviction for sin, I must bring my mind to the purity of God's holy law, and account myself the guilty criminal, against whom the penalty was levelled ; which I was enabled to do, and also to continue in silent prayer before God. In whatever my hands were employed, my heart was raised to him. I did not have any set time for prayer, but I saw that in order to obtain this great, required prize, I must be earnestly engaged every moment, constantly resist the Wicked One, imploring divine assistance, to improve every opportunity in reading such portions of Scripture as were suitable to instruct and encourage me. I was resolved to keep a strict watch over my words and actions. In the first place, not to ask any needless questions, nor give any needless answers, but to let my conversation be yea, yea, and nay, nay ; for I saw whatsoever was more than that would be evil to me.

I felt a hard heart ; in order to the removal of which I prayed to God to have a true sight of my sins, and to give me a deep sense of their odious nature, however discouraging. The Lord applied to my mind the words, " I will take away the heart of stone, and will give you a heart of flesh," at which I was much encouraged to press forward.

I then began to see the cause of my hard heart ; that it was those inbred sins which had been ever hid from my eyes ; and in this situation, " I smote upon my breast, and cried, God be merciful to me a sinner." Thus I was truly awakened, and had a deep sense of my lost and undone situation by nature. The scales of ignorance fell from my eyes ; I was truly humbled under the mighty hand of God. I discovered the fountain of original sin, the streams of which had accompanied me into the world, and from whence all evil thoughts and actions proceed.

Nothing that ever my eyes beheld ever appeared so loathsome and vile as my own heart, by reason of sin. I also had an awful view of the pit of destruction, and myself as hanging over it, and nothing but the brittle thread of life kept me from falling into it. I saw that if I died without being cleansed from my sins, I should be for ever banished there. I also saw the justice of God in pronouncing the sentence, if I should die without salvation. In this situation, I was greatly comforted with a hope of deliverance, and by the words, " They that seek me early shall find me," and also by a believing view of the Savior as having that righteousness of which I stood in need, and which I had a longing desire to obtain, and " Abraham believed God, and it was accounted to him for righteousness."

which I
d to give
discour-
" I will
a heart
ress for-

t; that it
from my
y breast,
us I was
lost and
ance fell
mighty
inal sin,
e world,
ceed.
eared so
sin. I
and my-
e thread
f I died
for ever
in pro-
salvation.
hope of
e early
e Savior
n need,
" Abra-
r right-

CHAPTER IV.

As I was standing one evening at the door, musing upon my situation, it occurred to me, What is there in this world that can satisfy my longing desires? I looked up to the stars, and thought, if I might have as much silver and gold as would reach to them from the earth, it would be nothing to me, in comparison to the righteousness of Jesus Christ. O! I thought if he would only give it to me, it was all I wanted; if he took me out of the world immediately after applying it to me, I should be happy and willing to go. Then these words came to me, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." This was like a staff to lean upon; my strength was renewed, and my resolutions confirmed to continue striving. My heart was wounded within me to think how long I had lived without the knowledge of Jesus Christ — without being sensible that while I shut him out of my heart I grieved his holy spirit.

I saw that I had never done any thing in all my life from a principle of love to God; and for want of that, all that ever I had done appeared hateful unto me. Those performances which I before thought amiable, now appeared odious, because I had taken pride in them. Thus I saw that it was from a principle of selfishness I had

been actuated. I mourned and wept bitterly before the Lord at the remembrance of those things, and while my heart was broken for sin, and while I was mourning for a crucified Savior, I would feel rays of light and consolation break into my soul. Tears of joy and grief constantly flowed. I was then so far enlightened that I had a taste of the joys of salvation, and if to be made exceedingly happy, and to rejoice in hope of eternal glory, and feel the love of God, and his word, to be sweeter than honey to my soul ; and to be filled with gratitude to God for his marvellous loving kindness, and to feel as I never before had felt, my mind continually soaring above, and my heart entirely disentangled from every earthly object, were evidences of a change of heart, then I most undoubtedly was brought out of darkness into his marvellous light ; and had met with that change which led me to conclude I had never known what happiness was before.

But I soon found that when I would let my mind turn upon the world, that Satan was as ready as ever to entangle it, and my besetments had power to entice me ; but when my mind turned to the Lord, I was so happy, that the love of this world and all the alluring charms of it were banished from me. Then I determined I would never think upon the world, nor allow my mind to run improperly upon any worldly object ; for I thought if I did, I might lose my heaven, and the happiness which I then enjoyed — to prevent which, I continued earnestly pleading with the Lord to give me strength to resist the devil, and also to keep my mind on things above. I also desired that the Lord would not let me rest in any thing short of true religion. I begged of him to give me the faith of assurance ; I wanted that religion that would

before the
while my
ning for a
consolation
constantly
ad a taste
ceedingly
, and feel
an honey
God for his
ver before
, and my
ly object,
I most
is marvel-
ch led me
was before.
mind turn
r to entan-
e me; but
appy, that
arms of it
d I would
nd to run
ought if I
s which I
earnestly
resist the
e. I also
any thing
e me the
hat would

stand by me in time and in eternity. I wanted to live in the enjoyment of it all my days, and not to turn back to the beggarly elements of this world, and thus make shipwreck of my faith, as I had heard of others doing, who had brought a reproach upon the cause of God. Thus I continued wrestling and striving until my flesh felt so weak that I was a burden to myself. Then I retired alone, and gave vent to my sighs and tears, and said in my heart, Must I feel this struggle all my days? Then it pleased God to apply these words to my mind, "Cast thy burden upon the Lord, and he will sustain thee." It is beyond the power of tongue or pen to describe the change I then felt. If I had been all my days shut up in a dungeon, and just then brought out into the blaze of day, it would be but a faint resemblance of what I then felt and saw.

I experienced this blessed change the first of January, 1787, about four o'clock in the afternoon, in the sixteenth year of my age.

All my sins, a guilty conscience, my temptations, and besetments, my weaknesses, and fears, and every thing that could annoy my peace and happiness, like a dark and heavy cloud, then passed away; and the sun of righteousness rose upon my soul, with healing in his wings.

The view I then had of the upper world, was inexpressible. I felt a witness in my soul that there was joy among the angels in heaven at my return. The Bible seemed entirely new to me. I had never had a clear understanding of what I read, because of the veil that was on my heart; but then I continually felt the sweet application of it to my soul, and I constantly felt a flame of love to my dear Redeemer. I knew that he had borne

all my sins upon the cross ; and I believed that I should spend a never-ending eternity at his right hand. I could then call God my Father, and knew that he, for Christ's sake, had pardoned all my sins. I entered into a solemn covenant with him, to be his, and had a witness in my soul that he was mine. I enjoyed that sweet union with him, and with the Holy Spirit, that the world knew not of. I truly enjoyed peace of conscience, and could think of death with pleasure. I longed for that happy time to come when I should leave this world and go to my blessed Savior.

O, what happiness I then enjoyed ! I thought, surely my lines had fallen unto me in pleasant places, and I had a goodly heritage ; for my Jesus had delivered me from all my fears, and taken away the sting of death, and Satan had lost his prey. I felt I was delivered from the torments of hell, and from the power of Satan, who thought to have me for fuel for eternal burning ; but my Jesus had plucked me as a brand from thence. He had taken my feet out of the miry clay, and set them upon a rock, and put a new song into my mouth, even praises to our God.

I could then look back upon my past life with grief and astonishment, to think how long I had continued under a cloud of darkness and ignorance. I was then sensible that God had been graciously striving with me by his spirit from an early period of life ; and if I had listened to his call and obeyed his voice, I might have long before enjoyed his blessing. But alas ! when I would feel any desire to seek the Lord, Satan would bring up immediately some trifling object to take up my attention ; and then the Spirit of God would leave off striving with me. O, how did I lament the hardness of my heart, and my base

ingratitude to my dear Redeemer, thus to shut him out of my heart until his head was filled with the dew, and his locks with the rain of the night, and at the same time gratified Satan by yielding obedience to him.

How cutting it was to me, when I had a discovery of the purity and holiness of God, and also the love he had for me, when at the same time I was in love with those things which were so hateful to him. But glory be to God! for as far as the east is from the west, so far hath he removed my transgressions from me. I then saw my sad mistake about taking pleasure in the things of time and sense.

I saw that there was no solid pleasure nor happiness to be taken in anything short of the enjoyment of God's love; for as God breathed into man the breath of life, so nothing but the breathings of divine love could make him completely happy.

I saw that salvation was free for all who would seek for it. I felt so weaned from the vanities of the world, that I could view them with perfect indifference. When I saw my young companions following the customs of the world, and taking their fill in sinful pleasures, instead of being enticed to go with them, and do as they did, my heart would ache for them, knowing that if they continued in a sinful state until death, they would fall a prey to those devouring flames, from which I had but just made my escape. I longed for their return. I felt truly thankful that the Lord had reclaimed me. I often thought of these lines, and felt them to be the language of my soul:

"I send the joys of earth away,
Away, ye tempters of the mind,
False as the smooth, deceitful sea,
And empty as the whistling wind.

"Your streams were floating me along,
Down to the gulf of black despair,
And while I listened to your song,
Your streams had even conveyed me there."

These enjoyments were not a flight of passion, nor a mere fancy of the brain ; neither were they like a blast or flash, and then gone. No, there was a constant and durable happiness.

My blessed Savior was continually in my mind. When I lay down to rest at night, he was last in my thoughts, and when I awoke in the morning, he was first ; and when I was about my work by day, my mind was stayed upon him ; and the love of God, like a constant stream, was running continually through my soul.

I truly enjoyed the love which casteth out all fear, and that peace which passeth all understanding. I felt by happy experience that my nature was changed ; and that God had taken away the hardness of my heart, and had implanted in me a disposition which delighted to do his will. I did not feel it a cross to be religious, as before, neither did I find him to be a hard master. But I felt his yoke to be easy, and his burden light. I did not feel any inclination arise in my heart to go contrary to his will ; and when I was asleep, if I dreamed anything, it would be of a religious nature. Three times during the following winter, I dreamed of the day of judgment.

One night, particularly, I dreamed I saw the Judge standing in a certain place, with a destroying weapon in his hand, and that he drew all the world unto him one by one, and when they were slain, each one was sent to the place for which he was prepared — either to heaven or hell. I felt a great concern for my brothers and sisters,

(excepting my second sister; I thought she was in heaven already,) lest they should be unprepared.

I thought I would go and stand by him, and that I should see if any of my kindred were condemned. As soon as this thought passed through my mind, I saw my third brother trying to pass by without coming up to the Judge, as though he would have shunned him, endeavoring to get into heaven another way. As soon as I saw him, I was troubled at his presence, for I thought of the passage, He that cometh in any other way, the same is a thief and a robber. But I thought he was not permitted to pass by, but was drawn by an invisible hand, as a bullock to the slaughter, contrary to his will. His very countenance, and the manner of his coming, bespoke the guilt of his conscience, and his dread of meeting his awful doom.

CHAPTER V.

THIS was very awfully affecting, and threw me into such a paroxysm of distress, as I never felt before. I was under such fearful apprehension for his dismal fate, being as in an agony of soul for him. I felt as if I could not contain myself, and yet was not able to speak one word. I saw that it was too late to plead for him, and that his state was unalterable. I thought the nearer he approached to his Judge, the more he showed his guilt.

I perceived that he held a roll in his hand, which was beautiful to look upon, a mixture of red and white, which he held out to his Judge, as he came up to him — in order, as I thought, to show his life as a recommendation. He looked upon it, and made no answer, but immediately pronounced judgment upon him, that he was guilty, and therefore must depart. I saw the bottomless pit open, and the flames of hell coming out of the mouth of it, and knowing that my poor brother must take up his abode there to all eternity, I awoke from sleep in great distress. Fearing that some of my relations, or friends, would meet with that awful doom, which I had just realized in my dream, and which all who died in an unconverted state

must meet — as I evidently saw that whatever our hopes of heaven were while in time, if they were not built upon a good foundation, and our hearts cleansed from sin, that we should find a guilty conscience, when brought to the bar of God — I was much concerned about my brother, who was then gone to the United States, and particularly as I did not know what might have happened to him, and whether I should ever see him again. But I never told the dream to any one until about seven months after, when my brother had returned, and I told it to him, and what the Lord had done for my soul, and exhorted him to seek, as I had done, and assured him that he would find the same blessing.

It being a dull time of religion, I kept my mind very much to myself, excepting some of my young companions, to whom I spoke of the danger of living in sin, and the vanities of the world, and the happiness they would find in the ways of religion. But it seemed to profit them little, as I did not see fruits of repentance in any of them. However, if they were determined to turn a deaf ear to my admonitions, and pursue the vain pleasures of time and sense, and not go with me, I was determined not to go with them, but rather go alone; and indeed I was alone, as to any earthly companion, for I had no freedom to speak to Christians, and those who were not, did not seem to understand my language, nor incline their hearts to partake of the blessings which I enjoyed.

I felt a great desire awake in my soul, to be obedient to all the commands of God, and in order to understand what his will was, I daily searched the Scriptures. I found great need of strict watchfulness over myself, both in word, thought, and deed. I found it a command to let

my communication be yea, yea, and nay, nay, for whatsoever is more than these cometh of evil.

I also found it written that I must not live after the flesh; for if I lived after the flesh, I should die; but if I through the spirit mortified the deeds of the body, I should live. I found that the apostle enjoined, not to be carnally minded, for to be carnally minded is death; but to be spiritually minded is life and peace. I endeavored to keep my mind fixed upon God and his Word. I delighted greatly in thinking of my exit out of time into eternity. The thoughts of death were delightful. I felt my treasure was laid up in heaven, and I often longed for that happy day to come, when my soul should quit this mortal stage and fly to realms above.

r whatso-

after the
but if I
I should
carnally
ut to be
vored to
delighted
eternity.
treasure
t happy
al stage

CHAPTER VI.

THE summer following, as I was at work one day in my father's garden, pulling up the weeds, which were so thick and thrifty that they had overgrown the good seed, so that I could not see that which sprung from it, until I had looked carefully, and separated them by pulling up the weeds ; which, when I had done, that which sprung from the good seed seemed to droop and wither with the heat of the sun: it then came into my mind that this was a just resemblance of my own heart, wherein God had sown the good seed of grace ; yet the evil and corrupt thoughts, naturally springing up, if not rooted out and kept down, would soon extinguish the good seed, or render it fruitless. But, if by the assistance of God's Holy Spirit, I kept a continual watch over my thoughts, and the natural inclinations of my heart, and kept myself under subjection to divine culture, that he would increase my graces, and I should bring forth fruit to his glory.

This similitude, though weak, was to me a great caution. Some time after this, I was much tempted about prayer. I felt rather dull, and somewhat embarrassed, and a backwardness in performing that duty. The tempter came to me in this kind of language : You are a Christian, the fear of death is taken away, you are sure of going to

heaven, when you die. God has changed your heart, and you are happy in him, and now your work is done. What need have you to pray any more? Surely, if you say over the Lord's prayer, and that which comes easy to you, night and morning, that will be sufficient. Then, I felt an inclination to take up with that easy way of living, and accordingly, I attempted to say over the Lord's prayer, instead of wrestling with God, as I had done. But I felt such a coldness, and darkness, come over my mind, at the time, that I thought, Surely this will not do. I felt afraid that an enemy was striving to entangle me, and as my usual custom was, I immediately fled to the Bible, and searched until I found that I was commanded to pray without ceasing. Then I clearly saw the temptation of Satan, to turn me out of the way. I felt thankful that I saw the temptation, and felt a disposition to strive against it.

I was again tempted by the playing of a violin. A man who came, and lived in a house belonging to my father, was often playing, and when I went out of the door, I could hear it; and being a new thing, Satan took the advantage to allure me with the music.

I was urged several times to go to the house. But I refused. I went to the door one evening, and hearing it, I thought it sounded melodiously. I went into the garden to see the flowers, saying to myself, surely that will be no harm. In the mean time, I was nearer to the man, and my ears were attentive to the music, and I felt a secret pleasure in hearing it. But when I came to reflect upon it, my conscience accused me, for indulging in the passion of nature, and endeavoring to excuse myself for the compliance. But it occurred to my mind that it was written,

whatsoever I would ask of God, I should receive. I therefore hastened to retirement, and falling down with my face to the ground, and imploring divine assistance, I obtained an entire deliverance from the temptation, and an additional proof of the truth of divine revelation. At another time, I was very much tried by not feeling that sensible enjoyment of God's love, as I had done, when I first experienced a change of heart. I felt for a short time as if I had lost the blessing that I had obtained. But the Lord soon comforted me again, with the words, We walk by faith, not by sight. I thought at first I could not trust in him, without the sweet sense of his presence. But I looked up to him for strength, and he enabled me to put my trust in him, and retain an unshaken confidence in God, and to feel that my hope was as an anchor within the veil. I was tried various ways, and tempted to partake of the vanities of the world, and to follow the practices and customs of the times. But I chose rather to walk with God; for I found that I could not serve God and the world. I often thought how happy I should be if I had one companion in the ways of religion. I found great satisfaction in reading the Bible, and other good books; and I rejoiced in hope of that day when I should join that happy company above, who were before the throne of God.

Thus I went on, keeping a constant watch over my own heart, lest it should depart from the living God. Nothing special took place until about seventeen months after I had made a solemn dedication of myself to God, in a covenant never to be forgotten, which was about the month of June, 1788.

My mind seemed to be engaged quite differently from

what it had been heretofore. I was naturally of a very timid make, and fond of retirement, and kept my mind close to myself, respecting my religious exercises. But at this time, my mind seemed turned quite another way; for I was so beset with arguing upon religion, and sometimes I fancied myself talking with such engagedness, that I would forget myself. At other times, I would be engaged in writing upon some religious subjects, that I was so hurried from day to day, with such fancied employments that I thought surely they were temptations from Satan, and I used every method I could to overcome them. I would be determined that they should have no place in my mind. But as soon as my hands were engaged in my work, my mind would be caught away as usual, engaged in discoursing or writing as before, and more I resisted, and so much the more I was impressed with those engagements.

I then stopped, and considered that I had before been enabled to overcome every kind of besetment and temptation, with which I had been assailed, and what could be the cause of this. I looked up to heaven, and said in my heart, is this a temptation from the enemy? Or is it possible that God, in the order of his providence, hath designed that such an unworthy person as I am, should at some future period be engaged in promoting his cause? As soon as those thoughts had passed through my mind, I was astonished beyond measure at the words which were so forcibly applied to my mind: "Even for this cause have I raised thee up."

I did not hear any voice, but I was never more shocked and alarmed at a clap of thunder, in all my life. I had never read those words in the Bible, and was not aware it

contained them. I then argued thus, "How can these things be? a female to be called of God!"

I always heard that women had nothing to do in public, respecting religious exercises, and that it was absolutely forbidden in the Scriptures for a woman to pray in public, or to have anything to say in the church of God. Under the consideration of those things, I felt much shame, and confusion, and knew not how to endure it. The cross appeared too great for me to take it up. I said nothing to any one upon the subject; but I pondered it over in my heart. I looked back upon past experience, and still felt it my one desire to serve God, and a determination to cleave close to him. I felt an unshaken confidence in him, that he would do all things well. I thought the only way for my establishment, was to search the Scriptures; accordingly, I began at the first of the Bible, in order to inform myself of what it contained.

I found it written in Exodus, 35th chapter, that women were employed to aid and assist in furnishing the tabernacle. I thought surely that this was a figure of gospel times. I also found written that Miriam, the sister of Moses and Aaron, was called a prophetess, and took a timbrel in her hand, and all the women went out after her, with timbrels and with dances, and Miriam answered them: "Sing ye to the Lord, for he hath triumphed gloriously. The horse and his rider hath he thrown into the sea."—*Exod.* 15.

This was a confirmation that although a woman was first in the transgression, that God did not debar them from sharing those triumphs of joy, when he made bare his holy arm, and wrought wonders among the children of men.

About this time, 1788, Lady Huntingdon sent out from England two ministers, with a gratuity of Bibles and other books. One of them was obtained for the Presbyterian church in Sheffield, and after a short trial, he was chosen. Having been without a minister for twelve or thirteen years, the flock was much scattered, but he made it his business to gather them together again.

About the month of September following, I was at the meeting, and before the morning service began, a woman was received into the church, who had been a member of a church in the States of America. Mrs. M. stood up in the broad aisle before all the congregation, and was requested to tell her experience, which she did ; after being asked several questions, which she answered discreetly, she was received by the signal of holding up the right hand. After the public service was over, the sacrament of the Lord's supper was administered. During the whole of the exercises I paid the greatest attention, for it was the first experience I ever heard told, and the first time I had ever seen the sacrament administered.

While I saw the people partake of the elements, it occurred to my mind I was one of God's children, and it was my determination to serve him, and to be found in the path of duty ; and was all this nothing to me ? If it was their duty, was it not mine ? While I was thinking upon those things, the cross appeared so great I thought I could never take it up. But I thought again, "this will not excuse me in the great day." I then set out afresh to search the Scriptures, and when I found our Savior's own words recorded, "Do this in remembrance of me," and "Let your light so shine before men, that seeing your good works, they may glorify your Father who is in

heaven," I thought how can I fulfil these commands, and live a private Christian, and how can I partake of the sacrament without joining the church, and becoming a member of it ; and, alas ! my flesh and spirit shrunk at the idea of taking up such a cross. But I found it written, " Whosoever shall be ashamed of me before men, of him will I be ashamed before my Father and his holy angels ;" and, " Whosoever will confess me before men, him will I also confess before my Father, and before his holy angels."

At the reading of these words I felt ashamed and condemned in my own conscience, for it told me I had felt that shame ; and except I denied myself, and took up my cross and followed him, I could not be his disciple. I prayed earnestly to the Lord to bow my stubborn will, and give me a humble submission to his will ; and, blessed be his holy name, he heard and answered my prayer and gave me a desire and resolution to go forward and join the church. I then opened my mind to my parents, who were members of the same church, who made my wishes known to the elder and deacons, who set a time for me to come before them for examination, which took place before the next sacrament. I felt the cross lightened, and had not a doubt but I could tell my experience to their satisfaction. But I was greatly disappointed ; for when I came before a company of grave, aged men, for such a purpose, I felt so bashful I knew not how to look up. I began to tell my experience, but was overcome with fear of man, which bringeth a snare. They asked me a few questions, but my mind was so shut up, and such darkness came over me, that I knew not how to answer as I ought to do. But one of them, who seemed to discover my confusion, said to

my comfort, that perhaps I could not tell at that time the substance of what I had experienced, adding it was often the case with young Christians. They dismissed me, saying I should have to tell my experience in the meeting house at such a time, and if approved, would be admitted.

It is impossible for me to describe the feelings of my mind at the time. I said, "something is not right with me; perhaps I have committed some secret sin of which I am not conscious." I examined my motive for joining the church, and every step I had taken towards it, and I could not tell what was the matter.

I concluded that I would go to God, as when I at first set out to seek him, in confidence that he would hear me again. I felt myself ignorant and sorrowful; but I endeavored to look out of myself to Jesus Christ, and thus I prayed and wrestled with him. At length, when reading the fifty-first psalm, light broke into my soul, particularly the seventh verse, which was the language of my heart: "Purge me with hyssop and I shall be clean, wash me and I shall be whiter than snow." At the application of these words, I felt all my darkness and trouble to be removed. I felt a witness that all my sin was pardoned. The peace and joy I then felt was indescribable. I enjoyed sweet communion with God. I thought the change was almost as great as when I at first sought the Lord; only I was then delivered from the fear of eternal death, but now from darkness of mind and the fear of man.

I felt entirely willing to take up my cross in every way. I had deeper sense of my own unworthiness and weakness than I had before, and more expanded views of religion.

I felt the Lord had deepened his work in my heart, and my hope was founded upon the Rock of Ages.

I searched diligently to find out the cause of the chastisement. I soon discovered that I had indulged self-flatterers arising from temptations, such as suited my fallen nature. I had passed smoothly along for a considerable time, without any fear of coming short. I had a bright prospect of future glory, and not one doubt of the work of grace being wrought in my heart. I loathed and abhorred the vanities of the world, and my delight was in the things of God.

I thought I could view the land of promise in full faith, that at some future period I should possess it. Under such bright prospects, I enjoyed great happiness; every moment seemed sweetened with the divine presence. I said in my heart, What am I, that I should be separated from all the youths of my age, and enjoy such privileges? I thought, surely I am highly favored, and one of the happiest creatures on earth. I thought I lived near to the Lord, and was guided by his counsel. I said in my heart, surely, I do not commit sin: for I feel no inclination to it, nor guilt for it. I had heard old professors of religion say that Christians could not live one moment without committing sin. I thought, surely then I have experienced something more than is common, for it is not the case with me. I did not perceive the tempter in all this, being ignorant of his subtilty; but after passing through the furnace, I discovered the dross. O, how did the serpent try to hide himself while secreting my pride! and how hateful did my heart appear to myself, for indulging thoughts in my own favor! I perceived that temptations indulged in that polished way, are far more

dangerous, being more imperceptible, than those of a more open character ; but,

“I loath myself, when God I see,
And into nothing fall ;
Content if thou exalted be,
And Christ be all in all.”

A time was set for my joining the church, and I accordingly went to Sheffield for that purpose. As I was greatly embarrassed on a former occasion, I now wrote a brief account of my experience, and handed it to the minister, who read it to the congregation. He expressed his entire approbation of my experience, and asked me many questions, which I answered to his satisfaction and that of the whole church ; and I was then received with their unanimous approbation. My heart was filled with a large measure of divine love, and especially to the church which I had just joined.

One principal object of my joining the church was to enjoy the privilege of receiving the sacrament. My expectations were high, as to the comfort and joy I should receive on the occasion ; but when I took the bread in my hand, something said, “Throw it away.” “What !” I said, “shall I throw the children’s bread away, and give it to the dogs ?” This I concluded must be a temptation, and I ate the bread, but it was a dry morsel to me. A cloud of darkness came over my mind, and I was thrown into confusion and distress. I then retired and poured out my heart in prayer and supplication to God, without receiving any comfort. In the afternoon, I attended the public service, and during the time of singing, my mind was opened to a view of things such as I never had before. Suddenly, as in the twinkling of an

eye, the whole assembly appeared changed. I had such an awful sense of their being in one mass of misery, that I seemed as if my heart would rend asunder. I could realize no part of them but from their shoulders upwards. These sensations filled me with such distress, that it was with the greatest difficulty imaginable that I could restrain my voice. I folded my arms tight across me, and exerted myself with all my might to keep within bounds. But when they had done singing, those appearances were withdrawn, and every thing appeared natural again. Then I thought I could account for my disappointment at the sacrament. For instead of receiving such a measure of happiness as I expected, from the presence of God to my soul, he gave me a deep sense of the lost state of my fellow mortals while in their sins.

When I came to take a view of my present experience, I clearly saw the impropriety of my going on my way rejoicing, though I had such a bright prospect of future happiness. I seemed as if I had just awoke to a sense of my duty, and I had found mercy at the hand of God, that I should exert myself in behalf of my fellow creatures. I felt such love and pity for them as I never had done before in all my life. After the service was over, I got a passage with esquire's family homeward, but as my father lived two or three miles farther, I consequently stayed at his house that night.

My mind was constantly engaged, pondering over and wondering at the things which had happened to me through the day. I could not fathom the depth of God's dealing with me, but I clearly saw that all he did was right. I felt a solemn sense of his presence, and a fresh determination to give up myself to him, and to be more

earnestly engaged in prayer for my fellow creatures. I went up stairs for bed, with a young woman; she retired first, but I thought I could not go into my bed before I had spent some time in secret prayer. I therefore stepped out of the room, and kneeled down in the dark, with my eyes closed, standing upright upon my knees, without a prop, bearing upon my mind those of whose wretched state I had just had such a discovery. As soon as I lifted up my desires to Almighty God, I entirely lost all sight and sense of myself, who, or what, or where I was. Viewing myself as in a large room, the first passage that came to my mind was where the "King made a marriage for his Son, and said unto his servants, Go ye out into the highways and hedges, and compel them to come in, that my house may be filled." And as those things occurred to me, I saw the people at a distance, coming to the house. They appeared to be proper guests for such an entertainment, cleansed and purified from all their sin, and made completely happy.

The first who came in, greatly increased my happiness; and as the number continued to increase until the house was full, the joy that I felt in that assembly was indescribable. All appeared filled with purity, and perfect love. Nothing but holiness and solid joy was realized among us. I have no recollection of any exercise, motion, or voice; but a calm, serene frame of mind. It appeared as if a uniting spirit circulated from heart to heart, in such a manner that beholding each other's countenance testified the love we felt to each other.

I looked up and beheld my blessed Savior as suspended a little distance above us, seeing only his face, looking down upon me with a smile, and heard him say, "now I

can take delight in viewing," — meaning, as I thought, that we were so saved and united, and so increased each other's happiness, that it was his delight. I was filled with wonder and amazement, and thought, What place is this? is it heaven? am I in heaven, or on earth? or shall I ever see the like upon earth? That passage came to my mind, "I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." Then I heard it said there was one who had not on a wedding garment; at which I felt grieved, and my joy to abate. Then I said to myself, surely, this could not be heaven, for there are none in heaven but what are holy; therefore it must be some place on earth.

At this conclusion, the scene was immediately withdrawn, and I was still upon my knees, and in the same posture as at the first. I arose and went to the bed, and found the young woman awake. I had no knowledge of the length of time I was absent, neither did I ask her any question, nor tell her what had happened me. I said a few words to her about her soul's salvation, but she made me no answer.

I was lost in wonder and amazement at the remarkable dealings of God with me. I said in my heart, surely, the Lord is going to do wonders in the earth. I thought the sight of the miserable state of the people in the last meeting, to which the above account refers, was to show me the unhappy state of mankind in general. And the happy state in which I saw them in the evening, was to shew me his intention to bring about a general reformation throughout the whole world. My heart was all in a flame of zeal, expecting that God would shortly accomplish his glorious work. The next day, when thinking

over those things, carefully examining my own heart, knowing I had a subtle adversary to encounter, who could transform himself into an angel of light, and how liable I was to be led astray by his devices, if I were not directed by the Word as well as by the Spirit of God, I thought, surely the Lord hath caused every thing to be recorded in his Word, which will take place in time. I therefore felt resolved to search the Scriptures, to see if I could find a confirmation of those things which had been brought to my view. Accordingly, when I returned home, I took the Bible, and opened it promiscuously, and the passage I beheld was the first chapter of the book of Exodus, and the first thing which took hold of my mind was in the second chapter of Exodus; Moses being raised up by the providence of God, contrary to the king's commandment; the Hebrew bondage, and Moses being raised up in Pharaoh's house. I was led to read the history through, which greatly enlightened my understanding, and satisfied my mind. The third chapter was very interesting.

own heart,
who could
ow liable I
t directed
I thought,
recorded
therefore
if I could
en brought
me, I took
e passage
xodus, and
as in the
up by the
bandment;
p in Pha-
through,
d satisfied
ing.

CHAPTER VII.

“Now Moses kept the flock of Jethro, his father-in-law, the priest of Midian: and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb.

“And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burned. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, here am I. And he said, draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows: And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey.” In

reading those statements concerning God's Israel, I saw something figurative, and the promises applicable, so that my mind was comforted and established; but I thought it very mysterious that I should be exercised in such a way, being such a young, ignorant, unworthy creature as I was!

Verse 9. "Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt." Then I was struck with fear and amazement; and said, surely this cannot be for me. No, it is never allowed for females to go on such errands; but still I felt the application in such a manner, that I knew not what to do. I tried all I could to put it from me; but I could not get rid of it.

Verse 11. "And Moses said unto God, who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" I felt arrested, and confused in my mind, and so entangled that I knew not what to do."

Chap. 4: 10. "And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue. And the Lord said unto him, who hath made man's mouth? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send. And the anger of the Lord was kindled against Moses."

I thought Moses's objections and opposition to the commands of God, and arguments against obeying him, and

refusing to take up his cross, because of his own inability, seemed so much like the reasonings of my own mind; and the words which were spoken to Moses were so applied to myself; that when it was said, the Lord's anger was kindled against Moses for his attempting to disobey his commands, I was filled with fear, and terror, and shrunk at the idea of offending him. I was afraid to draw up any conclusion, leaving it all to himself; thinking we were the work of his hands, and he had a sovereign right to do what he saw fit with his own; and that we created beings had no right to reply against him who created us. I felt it was my duty to submit to the will of God, and wait his time to reveal it, by the opening of his providence. I was fully established it was the Lord's doing, however marvellous it was in my eyes.

Verse 14. "And he said, is not Aaron, the Levite, thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do." I thought surely God will provide an Aaron, in his own time, to do his work.

The week following was very remarkable, from the time I returned home to my father's house, which was on Monday, until the Saturday night following.

I think I may safely say that God was directing and enlightening my mind. The discoveries I had in that time, are out of my power to write. I can compare them to nothing more suitable, than the unfolding of volumes of past, present, and future events — religious and political. Time like a wheel rolling round, the events of providence and the transactions of the world forming a wheel within a

wheel, while I was beholding and admiring the wisdom, power, truth, justice, mercy and goodness of God. These words were continually turning over and over in my mind : "Great is the mystery of godliness. O, the wonderful works of God ! unto you is given to know the mystery of the kingdom of God."

The weight those sensations brought upon my mind was exceedingly great. While I was thinking of it, these words were applied to me : "I will give thee strength according to thy day." Then I felt I could cast all my care upon the Lord, believing he would strengthen and support me. I pondered over those things, and determined to keep them a profound secret ; but I was deeply affected under a sense of the deadness and backsliding state of professing Christians, and the wretched state of mankind at large. It appeared to me that the Lord was about to do a great work in the earth, and that he would raise up a pure church, which would be cleansed from all sin, and filled with pure love to God, and to one another.

I thought it would be a general thing, and that all earthly things would be changed, and that we should be so spiritually minded, that every thing would become spiritual unto us.

I thought the Lord would take to himself his great power, and reign in the hearts of the children of men ; and that joy, and peace, and happiness, would abound among them.

It came to my mind to search the Scriptures to ascertain whether or not there was anything written therein which corresponded with my views. I opened to the twenty-eighth chapter of Isaiah, and read :

Wo to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine !

Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

The crown of pride, the drunkards of Ephraim, shall be trodden under feet:

And the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand, he eateth it up.

In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people,

And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.

For all tables are full of vomit and filthiness, so that there is no place clean.

Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.

For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:

For with stammering lips and another tongue will he speak to this people.

To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear.

But the word of the Lord was unto them, precept upon precept, precept upon precept; line upon line, line upon line; here a little and there a little; that they might go, and fall backward, and be broken, and snared, and taken.

Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem.

Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge

shall pass through, it shall not come unto us : for we have made lies our refuge, and under falsehood have we hid ourselves :

Therefore thus saith the Lord God, behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation : he that believeth shall not make haste.

Judgment also will I lay to the line, and righteousness to the plummet : and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-places.

And your covenant with death shall be disannulled, and your agreement with hell shall not stand ; when the overflowing scourge shall pass through, then ye shall be trodden down by it.

From the time that it goeth forth it shall take you : for morning by morning shall it pass over, by day and by night : and it shall be a vexation only to understand the report.

For the bed is shorter than that a man can stretch himself on it : and the covering narrower than that he can wrap himself in it.

For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work ; and bring to pass his act, his strange act.

Now therefore be ye not mockers, lest your hands be made strong : for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth.

Give ye ear, and hear my voice ; hearken, and hear my speech.

Doth the ploughman plough all day to sow ? doth he open and break the clods of his ground ?

When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat, and the appointed barley, and the rye in their place ?

For his God doth instruct him to discretion, and doth teach him.

For the fitches are not threshed with a threshing instrument, neither is a cart-wheel turned about upon the cummin ; but the fitches are beaten out with a staff, and the cummin with a rod.

Bread-corn is bruised ; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen.

This also cometh forth from the Lord of hosts, which is wonderful in counsel, and excellent in working.

While reading the above chapter, I had such an application of it to my mind, that I had not a doubt remaining ; for as face answereth to face in water, so the word seemed to correspond, and I seemed to realize every feature. I felt greatly strengthened, and my understanding much enlightened. I was led to continue reading, and studying the Prophets, who clearly testified that we were to expect such things.

Isaiah, chapters 11 and 12.—And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots :

And the Spirit of the Lord shall rest upon him; the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord ;

And shall make him of quick understanding in the fear of the Lord : and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears :

But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth : and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid ; and the calf and the young lion and the fatling together ; and a little child shall lead them.

And the cow and the bear shall feed ; their young ones shall lie down together : and the lion shall eat straw like the ox.

And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den.

They shall not hurt nor destroy in all my holy mountain : for the earth shall be full of knowledge of the Lord, as the waters cover the sea.

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people ; to it shall the Gentiles seek : and his rest shall be glorious.

And it shall come to pass in that day, that the Lord shall set his

hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.

And the Lord shall utterly destroy the tongue of the Egyptian sea, and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod.

And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.

Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation.

Therefore with joy shall ye draw water out of the wells of salvation.

And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted.

Sing unto the Lord; for he hath done excellent things: this is known in all the earth.

Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee.

Chapter 42.—Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles.

He shall not cry, nor lift up, nor cause his voice to be heard in the street.

A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.

He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:

I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;

To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house.

I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images.

Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof.

Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.

Let them give glory unto the Lord, and declare his praise in the islands.

Chapter 49.—Listen, O isles, unto me; and hearken, ye people, from far; The Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name.

And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;

And said unto me, Thou art my servant, O Israel, in whom I will be glorified.

Then I said, I have laboured in vain, I have spent my strength for nought, and in vain; yet surely my judgment is with the Lord, and my work with my God.

And now, saith the Lord, that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.

And he said, It is a light thing that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee.

Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages:

That thou mayest say to the pri-ners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places.

They shall not hunger nor thirst, neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

And I will make all my mountains a way, and my highways shall be exalted.

Behold, these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim.

Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted.

But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me.

Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.

Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.

Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee.

Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth.

For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell.

Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold I was left alone; these, where had they been?

Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me.

Chapter 54.—Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord.

Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes;

For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

For thy maker is thine husband: The Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.

For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

For a small moment have I forsaken thee ; but with great mercies will I gather thee.

In a little wrath I hid my face from thee for a moment ; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.

For this is as the waters of Noah unto me : for as I have sworn that the waters of Noah should no more go over the earth ; so have I sworn that I would not be wroth with thee, nor rebuke thee.

For the mountains shall depart, and the hills be removed ; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.

O thou afflicted, tossed with tempest, and not comforted ! behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires.

And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

And all thy children shall be taught of the Lord ; and great shall be the peace of thy children.

In righteousness shalt thou be established : thou shalt be far from oppression ; for thou shalt not fear : and from terror ; for it shall not come near thee.

Behold, they shall surely gather together, but not by me : who-soever shall gather together against thee shall fall for thy sake.

Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work ; and I have created the waster to destroy.

No weapon that is formed against thee shall prosper ; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.

Chapter 60.—Arise, shine ; for thy light is come, and the glory of the Lord is risen upon thee.

For behold, the darkness shall cover the earth, and gross darkness the people : but the Lord shall arise upon thee, and his glory shall be seen upon thee.

And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

Lift up thine eyes round about, and see : all they gather themselves together, they come to thee : thy sons shall come from far, and thy daughters shall be nursed at thy side.

Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged ; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

The multitude of camels shall cover thee, the dromedaries of Midian and Ephah ; all they from Sheba shall come : they shall bring gold and incense ; and they shall shew forth the praises of the Lord.

All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee : they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

Who are these that fly as a cloud, and as the doves to their windows ?

Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee.

And the sons of strangers shall build up thy walls, and their kings shall minister unto thee : for in my wrath I smote thee, but in my favour have I had mercy on thee.

Therefore thy gates shall be open continually ; they shall not be shut day nor night ; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.

For the nation and kingdom that will not serve thee shall perish ; yea, those nations shall be utterly wasted.

The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary ; and I will make the place of my feet glorious.

The sons also of them that afflicted thee shall come bending unto thee : and all they that despised thee shall bow themselves down at the soles of thy feet ; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel.

Whereas thou hast been forsaken and hated, so that no man went

through thee, I will make thee an eternal excellency, a joy of many generations.

Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings : and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob.

For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron : I will also make thy officers peace, and thine exactors righteousness.

Violence shall no more be heard in thy land, wasting nor destruction within thy borders ; but thou shalt call thy walls Salvation, and thy gates Praise.

The sun shall be no more thy light by day : neither for brightness shall the moon give light unto thee : but the Lord shall be unto thee an everlasting light, and thy God thy glory.

Thy sun shall no more go down ; neither shall thy moon withdraw itself : for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

Thy people also shall be all righteous : they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

A little one shall become a thousand, and a small one a strong nation : I the Lord will hasten it in his time.

While reading the above, and many other chapters, I was greatly confirmed in my ideas. I felt my heart greatly drawn out in prayer for my fellow mortals.

Meditation and prayer, and reading the Scriptures, was my constant employment. My domestic concerns were little hinderance to me ; for whatever my head or hands found to do, my heart was still engaged with God. I would look back upon past experience, and admiringly adore his kind hand ; wondering why such things were revealed to an uninformed youth. I would look forward with a longing desire for their consummation, to bless the world.

As promised blessings are realized by faith alone, I felt I had to walk by faith and not by sight.

I strove to hide my mental conflict by putting on a cheerful countenance, and maintaining an even deportment before the family ; but as soon as I could be alone I would give vent to my feelings, and with cries and tears lift up my heart to the Lord, pleading with him to complete his work, and to have mercy upon poor sinners. If I heard any one speak an unkind word against any other person, I would feel grieved in spirit, and think perhaps that person will yet be one of those who will be stripped of filthy garments, and clothed with the robes of grace, abounding to the chief of sinners. Thinking that all things were possible with him, I would pray earnestly that it might be so. I looked upon them with love and pity. I thought, let them be ever so wicked, they are as good by nature as myself ; and God has changed my heart, and he is as willing and able to change theirs also. Then they would be lovely in his eyes. O how I longed to see poor prodigals return ! Nothing on earth did I desire so much as to see sinners repent and turn to the Lord.

I was greatly encouraged by the promises of God to pray and not to faint ; particularly by the following :

“For as the rain cometh down, and the snow from heaven, and returneth not thither but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater : so shall my word be, that goeth forth out of my mouth : it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”

“If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.” “All things are possible to him that believeth.” “Stand still and see the salvation of God.”

The promises flowed with such sweetness and force into my mind, that I was daily expecting their accomplishment. I felt a delight in conversing upon religious subjects. The things of the world were little more to me than a bubble. I thought time short and eternity near.

I looked upon my young companions with pity, and instead of being tempted to join them in their vain amusements, I loathed and abhorred it. I felt a great desire to enjoy the means of grace, which in my present situation, though a member of the church, I could do but seldom, by reason of living at so great a distance, being seven or eight miles. I heard of an intimate acquaintance of our family being sick, and in want of a person to nurse and manage her affairs, who lived near to the meeting house. I immediately thought I would go, and named it to my eldest sister, who was pleased at the idea, saying I might be spared, when I obtained my mother's consent. I was shortly after engaged to go. I left my father's house in Gagetown, and went to Sheffield, on the twenty-seventh day of March, in the eighteenth year of my age. I first went to the meeting, and from thence to fulfil my engagement; but as soon as I started, a dark cloud came over my mind, like the darkness of Egypt, which might be felt. However, thinking my motives were pure, it did not discourage me; for at some future period, for wise purposes, I might see it was the hand of the Lord which had directed me in this movement. Therefore I cheerfully entered upon my service with this consolation, I could attend the house of God, and hear the gospel preached; which was sweeter to me than honey and the honey comb. The people with whom I lived were kind and affectionate, and allowed me every privilege I could expect or wish. My

labor was hard ; but I bless God, he gave me strength according to my day, and I was contented and thankful for such a comfortable home, and the privileges I enjoyed. My constant rule was to rise early in the morning, that I might have time to read a chapter in the Bible, and for private prayer before the duties of the day commenced.

The state of my mind became gradually different from what it was before I left home. I did not enjoy so much of the life and power of religion, nor that constant tenderness for the souls of my fellows, and there seemed to be more care devolve upon me in the discharge of my temporal duties, than when at home ; but still I did not lose sight of the great end in view. I longed for a revival of religion to take place in my own soul, and in the souls of others.

No marks of it yet appeared. Preaching produced little effect upon the people. I was determined from my first setting out in the good way, to shun the company of those who might prove a snare to me, and I still felt the same resolution. I would introduce religious subjects to those with whom I conversed ; but it seemed to be labor spent in vain.

I strove to maintain humbling views of myself, and watched the motions of my depraved nature, and if the pride of dress began to develope itself — for I thought a proud heart was an abomination in the sight of the Lord — I would desist from wearing whatever would serve as a prop to my pride and self-flattery. It was my desire to walk in the strait and narrow way, laid down by my Savior ; and although I did not enjoy so much of his presence, I could rely upon his promises, and put my whole trust and confidence in him. I continued to long for the spread

of his kingdom. There appeared to be great deadness among professors of religion. I thought they did not enjoy its life and power. They were so much taken up with the world, they had little time for religious conversation. I would pray, O Lord pour out of thy Spirit upon the people of Sheffield. O that our church would arise and shine, that Zion might put on her beautiful garments. I mourned because I did not feel that sweet union with my brothers and sisters, which I thought ought to be felt, and was our great privilege; but above all we did not love God as we ought. I would exclaim in the language of the prophet, "O that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the daughters of my people."

•

ga
the
wa
be
vio
in p
sal
I
soo
the
wh
dea
the
elap
min
mat
hea
ter,
the
tion
We
whe

CHAPTER VIII.

A BRIGHTER day now appeared to dawn. The congregation, and people generally, were greatly delighted with the minister, and came far and near to hear him ; and he was greatly extolled for his abilities. The church had been destitute of a minister for nine or ten years previous. No wonder, therefore, their hearts should rejoice, in prospect of the means of grace. They settled a yearly salary upon him, and he became their minister.

However, their joy was of short duration, for there soon appeared in him the habit which was prevalent at the time — the use of strong drink — and a train of things which occasioned altercation among the people ; some endeavoring to conceal, and others to bring to light what they conceived to be improper. A long time of strife elapsed, before a decision could be arrived at, and the minister removed. During the delays and suspense of matters in the church, glad tidings which rejoiced my heart, reached my ears. Mr. Bishop, a Methodist minister, had arrived, and there was a great reformation among the people. I was immediately filled with high expectations, and longed to see him. At length the day arrived. We heard in the morning, he was to call that day ; and when he came, I was much struck with his appearance.

He appointed meeting that afternoon, in the congregational meeting-house; the text was, "Is it well with thee? is it well with thy husband? is it well with the child? And she said, It is well."

I experienced nothing special under the sermon. He appointed another meeting in the evening, at a private house, about a mile further down the river. I also went, thinking I could not be denied a blessing. I was praying as I went along, that the Lord would revive his work in my soul. I said, "O Lord, I beseech thee, show me thy glory." There seemed to be an echo to my petitions, and Scripture truth applied.

That evening, after the sermon, for the first time, I heard several young converts tell their experience. I was highly gratified to hear them. I wanted a resurrection in my own soul, and then our spirits would unite and run together as the heart of one. When the meeting was concluded, Mr. Bishop appointed a prayer meeting next morning.

This was the first time I ever heard of a prayer meeting. When I entered the meeting, a female was praying, which was the first female I ever heard pray in public, in all my life. I thought it was remarkable. It came to my mind that I should take up my cross, when she was done, and pray. I shrunk at the idea, and thought I could not; but it occurred to my mind I wanted a blessing, and if I embraced this opportunity I might obtain it. When she stopped, I commenced; and when prayer was over, and I arose upon my feet, I instantly fell to the floor. I had such an awful sense of the presence of God, that I was struck speechless, and all my strength left me. I was taken up and laid upon the bed. I could not draw

a breath without a heavy groan. The holiness of God, the purity of his Word and righteous law, and the obedience he required of his people, appeared like a flame of fire to my soul. Then several persons, and duties, were brought before me, while I lay upon the bed, before I could speak ; which I will relate, by divine assistance, as correctly as possible.

The first person who appeared was D. M., to whom I was solemnly engaged in matrimony.

The second was G. B., my brother-in-law, whom I had sometime previously offended. Himself and the cause of the offence were brought to view, and I felt it my duty to acknowledge my fault to him.

The third were the elders of the church to which I belonged, that I should meet them, and testify to them the mysterious part of my experience recorded in this narrative.

The fourth was my father's family, that I should relate to them the gracious dealings of God to my soul, and warn them to prepare to meet him.

Those four separate objects, each one appeared at a breath, and was gone, and gave place for another. My breathings were very long, and every object brought a severe pain in my heart, which caused me to groan heavily. After these sensations passed over, my mind settled upon the church, which I saw to be in a cold and lifeless state, destitute of the power of religion.

After a while my mind became entirely settled, and my distress by degrees abated, until I could breathe quite easily. Then I spoke to Mrs. L., and told her I wanted to see Mr. B., my brother-in-law. She went to inform the people where I lived ; but Mr. M. came first, to whom I

related the state of my mind ; requesting to see my brother and the elders of the church. My brother came the evening after, to whom I immediately acknowledged my fault. (The circumstances of which were, I was one day in the store of Mr. H. T., at Maugerville, in company with Mrs. S., one of the senior members of the church, who advised me to get a cap, as those of my age wore. I replied, I am afraid it would not be right, as I was a professor of religion, and perhaps it would give offence. She said it would not offend her, and it was what I ought to have. Being thus prevailed upon, I obtained the article, but did not feel satisfied ; thinking it was following too much the fashion of the world, and that I could not bear to see myself in it. However, at length going to visit my sister at Maugerville, and the weather very cold, I wore my cap. But as my brother was very pious, and ready to reprove, and my conscience accused me, I feared all the way what he would say to me. When I came to the house, my brother after a while entered ; but he did not receive me in the same welcome, friendly manner as usual, but said to me, "What is that on your head?" — turned from me, and went out. My sister said to me, "You had better lay it by, for Mr. B. is much displeased to see it. I immediately obeyed, and entirely abandoned it ; neither did my brother say any more to me about it.) I said I was sorry, and hoped he would forgive me. He appeared quite affected and affectionate, and said he would take me home ; but I said I feared I was too weak to endure the ride. He said I must go, "for the elders of the church are to meet this evening to hear what you have to say." When I heard that, I felt quite revived ; and even the opening of my

min
reli
den
and
V
bled
the
from
a su
pres
oper
deal
see c
to po
bless
of go
in gr
hand
I soon
had c
welfa
spirit
Anoth
Anoth
and th
of Se
ted.
much
ing me
ing wh
my mi
clave t

mind, and discharging my duty to my brother, was a great relief. I felt truly thankful to God, by whose kind providence a way was opened for the discharge of my duty, and the relief of my mind.

When I came home, I found the persons were assembled, according to my desire. I endeavored to deliver the message to them which I considered I had received from God, in the best manner I could. I had been taking a survey of my past experience; comparing it with my present state, I felt it was the same spirit, but different operation. I thought when I came to tell the mighty dealings of God with my soul, they would believe, and see eye to eye. I felt a great hope, that God was going to pour out his Holy Spirit upon the church, and cause a blessed revival to take place. I longed for the beginning of good times, and for the set time to favor Zion. I was in great expectation that the glorious day was just at hand. I felt my mind entirely taken up with those ideas. I soon found when I began to relate those things which had caused me to hope and feel so much interest in their welfare, some of the church evidently showed a hard spirit against me. A deacon said he did not believe me. Another replied, what I said was next to blasphemy. Another took my part, and put them in mind of Gideon and the fleece, — *Judges 6 and 37* — and other passages of Scripture, which corresponded with what I had related. Notwithstanding some favored my cause, yet I was much confused, being scrupled in such a way by the leading members of the church; though their unbelief respecting what I had experienced, as stated, did not much affect my mind; yet it seemed as if the coldness of their hearts clave to me — my spirit was wounded — a chilling weak-

ness seized my nerves — I felt pressed as a cart beneath its sheaves. In a short time I went to my father's, and enjoyed an opportunity of conversing with the family, who received me kindly, and were attentive to what I said to them. Having thus discharged my duty, I felt much revived both in body and mind, and returned to my place. I soon found, from the concern I felt for the church, which lay heavy upon my mind, that my work was not done. I daily searched the Scriptures, and prayed to Almighty God to show me his will.

At length it was impressed upon my mind, to go to the meeting and read part of the first and twenty-eighth chapters of Isaiah's prophecy ; but the cross was so heavy I flinched from it, and thought if I did so, the whole place would be in arms against me ; but the Word of God came with such power to show me that it was his will I should go and do that which was impressed upon my mind, and encouraged me that if I were obedient, I should eat the good of the land ; and if not, I should die by the sword. Those words pierced my heart, and increased my distress. I knew that female exertions in a public way, were counted unscriptural : " That it was a shame for a woman to speak in the church." Though the apostle undoubtedly meant that they should not dictate or rule in the church, yet he could not have intended their exclusion from usefulness in the church, for in the apostolic age women prophesied. When my mind was drawn to yield obedience, the sayings of men would rise up against me, and my fleshly mind would be mortified. Then I felt the truth of those words : " The flesh striveth against the spirit, and the spirit against the flesh." I said in my heart, God hath dealt with me in a remakable way from the first ; and who was I, that I

should reply against him? These words would be continually answering every objection: "For this cause, I have raised thee up."

I therefore concluded it was for some wise purpose God had raised me up and thus dealt with me. I called to mind the awful sense I had of the Almighty when I fell to the floor. Then his terror made me afraid. I would call to mind the situation in which I saw that people the same day I joined them. After many hard struggles I went to the meeting; but the distress I underwent during the time of service, is beyond description. The deep impression to obey the commands; the solemn truths which they contained, and my awful accountability; the fear of man, and the fear I should not succeed, were sensations all operating upon my mind at once. When the meeting was concluded I rose up, asking liberty to read the chapters. The minister hurried out; but the congregation remained until I was done. What a happy relief did I experience while I was reading — my sorrow was turned into joy, my pain into pleasure, my troubled sea into a calm! I felt the peace and love of God flow into my soul; which was sweeter than honey. Gratitude filled my heart — my strength was renewed — I cared not for the frowns, nor the flatteries of this world. All my desire was to know and to do the will of my Father which is in heaven. Glory to his holy name, I felt him supporting and comforting me continually.

I returned home with my brother that evening, who took me in a stage to my father's, where I enjoyed another opportunity of conversing with the family upon religion, which was all my delight. In the course of the winter, those of our family who had before experienced religion,

were greatly revived, and the remaining part were converted. Four of them found peace in one meeting, two brothers and two sisters, and another brother was arrested by strong convictions of his sinful state, but did not obtain an evidence of his acceptance with God, by faith in our Lord Jesus Christ.

O! what happiness did I enjoy. Our house was like a little church, each one striving to walk in the strait and narrow path which leadeth unto eternal life. I retained an anxious concern for the people with whom I was united. My heart was knit to them, and I greatly longed for their salvation.

At length I was made sensible of another duty, which I ought to perform. I was convinced I was not in the way of my duty in concealing it, and when I had an opportunity to open my mind to Mr. M., I requested him to acquaint the elders that I had something of importance to relate to them, and to request them to warn Mr. T. T. to appear before me, in their presence, that I might declare before his face the base design manifested by him to injure me.

My request was complied with by the elders. Mr. T. T. refused accountability to the church — would not meet me — hastily threw himself into the arms of the Church of England — commenced reading church service — continued to occupy the parsonage for that purpose — which had been erected for the double purpose of dwelling and meeting house. A few of the church people, who lived near, met at first. The proprietors were put to great trouble — had to retire to a private house — at length got possession again. Mr. T. T. was much disgraced — glad to get away — and left the country entirely.

I returned again to my father's house, where I continued for several weeks. My mind was solemnly engaged in reading, meditation, prayer, and religious conversation, which was all my delight. I thought, if it were customary for females to preach the gospel, how gladly would I engage in the employment. I truly felt a missionary spirit. O, how I longed to preach salvation to a dying world, and tell of the wonders of redeeming grace and dying love — to invite precious souls to seek the Savior's grace; to warn them to flee from the wrath to come, and lay hold on eternal life. To tell them of the miseries of those, who die in their sins; how they will be lifting up their eyes in torment, crying like Dives for a drop of water to cool their tongues. O how was my heart pained to see so many of my poor fellow creatures slighting a Savior's love, who so freely laid down his life to procure their pardon, who are going down to their graves in blindness and sin, feeding upon the vanities of this world, obeying the voice of Satan, rather than the voice of God; to tell them of the joys of heaven; the happy state of the righteous both in this world and that which is to come.

O how happy are the saints above, who have come up out of great tribulation, and behold the face of him who sitteth upon the throne; who hath washed us from our sins in his own blood, and made us Kings and Priests unto God and his Father, to whom be glory and dominion for ever and ever, amen.

I thought I could leave all that was dear to me, to be engaged in this blessed cause; unwilling that any soul should miss of heaven, and be banished from God, for ever and ever. It was little I could do: yet I thought at some future day, God by his providence would open a door, and put me in the way to be useful.

CHAPTER IX.

THE people of Sheffield were dear to me as the apple of my eye. I was bound in spirit to them. It was my constant prayer that God would visit them with his special blessing. That he would pour out his holy spirit upon that place, and raise up a people to serve him and walk in his holy ways.

In the spring I returned to Sheffield again, where I stayed about three months.

The Rev. Mr. Wm. Black, a very respectable minister of the Wesleyan body, visited us, who preached once in our meeting house; but some of the ruling members were so much against it that he did not preach there again. O, I thought, in what a sad state is our church, to shut their doors against the means of grace.

I felt much for the rising generation, for fear their minds should be prejudiced against the gospel. However, several of our church were very partial to Mr. Black, and entertained him kindly, and opened their houses for him for preaching, where the young people flocked together to hear him, and were very much affected under his preaching. Had he been encouraged by the parents and generally received, no doubt but there would have been a glorious work. He soon left us, and the good work seemed to die away. I felt much discouraged. O, how I lamented their

dreadful state, who were professors of religion, and at the same time persecutors of its life and power; respectable pillars of the church, for years praying for a revival of religion, and now that the Lord is passing by, because he doth not first come in at our door, they will not receive him; but speak disrespectfully of his work! What an enemy to religion is formality, prejudice, and bigotry! This is a sufficient wall to shut the Savior out of the hearts of any people. I thought, we are all members one of another, and if one member suffers, all the rest must suffer with it; but if the body be in a sickly state, and one small member has to suffer the pain of all the rest of the members, what must be the suffering state of that member?

1st Corinthians, chap. 12.—Now concerning spiritual gifts, brethren, I would not have you ignorant.

Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

Now there are diversities of gifts, but the same Spirit.

And there are differences of administrations, but the same Lord.

And there are diversities of operations, but it is the same God which worketh all in all.

But the manifestation of the Spirit is given to every man to profit withal.

For to one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit;

To another, faith by the same Spirit; to another, the gifts of healing by the same Spirit;

To another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues.

But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

For the body is not one member, but many.

If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

But now hath God set the members every one of them in the body, as it hath pleased him.

And if they were all one member, where were the body?

But now are they many members, yet but one body.

And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

Nay, much more those members of the body, which seem to be more feeble, are necessary:

And those members of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness.

For our comely parts have no need: but God hath tempered the body together, having given more abundant honor to that part which lacked:

That there should be no schism in the body; but that the members should have the same care one for another.

And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it.

Now ye are the body of Christ, and members in particular.

And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

Are all apostles? are all prophets? are all teachers? are all workers of miracles?

Have all the gifts of healing? do all speak with tongues? do all interpret?

But covet earnestly the best gifts. And yet show I unto you a more excellent way.

If there be not a constant circulation flowing through our veins, we cannot enjoy good health; and if there be a stagnation in our limbs, we lose the use of them; so likewise if the Spirit of God do not circulate in our hearts, we cannot enjoy spiritual health; but we shall grow cold, lukewarm, and lifeless.

If faith be not in exercise, and we do not enjoy a living union to Christ the living vine, we cannot bring forth fruit to the glory of God.

One morning I awoke in great heaviness of mind, inso-much that I continued longer than usual in my room. Mrs. S. came and asked me the cause; to whom I replied, it was distress which I felt for their children, and the rest of the neighbors. I felt I wanted to pour out my soul to God, in such a manner as I had never done before. Providentially that afternoon Mr. and Mrs. S. were both from home, and there was living with her sister a young woman who a few weeks previous had experienced religion. It came into my mind to invite her to come over and bring H. and B., and we would have a little prayer meeting together. Accordingly she did, and I took them and those of our own family who were at home into my room. We all kneeled down together, six in number at the commencement. I was enabled to pray in such faith as astonished me, but I was more astonished when I realized the effect; for every one was solemnly engaged lifting up their voices in prayer. Shortly after there came in two young women, who were cousins to those who were present, and they

kneeled down likewise, and immediately felt the same engagedness. After them came in two of Mr. S.'s sons, who were not at home at the first. They also kneeled down and lifted up their voices in prayer, and continued praying until Mr. and Mrs. S. came home in the evening. Five of them found peace before they left the room. My soul was much comforted. I looked upon that answer to prayer as a token of future blessings, and encouragement to be more faithful to the calls of God. Praise God for all his mercies.

Sometime after I had another opportunity of conversing with the elders of the church. One of them said he had an accusation against me ; but before I had an opportunity of answering to it, another said it was a false report, for he had traced it thoroughly. I felt truly thankful to God for his supporting grace. I then asked them what reason they could assign for not receiving Christ's ministers ? The senior member answered, "How do we know that they are the ministers of Christ ?" and added, "I have not sent these prophets, yet they run." I was sorry to have such an answer from one who was a well-wisher to religion ; especially as the Wesleyan missionaries had been instrumental in doing so much good, and bringing so many souls to God.

I then asked them if I could have liberty to pray in their prayer meetings ; but they refused, saying the Scriptures forbid females praying in public. I made this request on purpose to ascertain what privileges I might expect to enjoy among them. I at once perceived that in order to hear the gospel preached, and improve my own talents, it was my duty to withdraw from their church. I had felt it to be my duty to join, and had endeavored to

be
no
and
N
with
a vi
bers
men
num
relig
was

Sh
regul
the r
of the
united

It
tions i
good i
ception
day.

I sh
main i
perity,
as Pro
ministr
walk w
to be d
and pra
religion

I fel
tory en

be faithful in it : I therefore informed them that I should no longer consider myself a member of it. I left Sheffield and returned to my father's in Gagetown.

Not long after I had resigned my standing in connection with the Congregational church, a Methodist minister made a visit to Sheffield, during which a number of the old members separated themselves as I had done, and became members of the newly formed Methodist class ; besides a number of the young people who had recently experienced religion, whom I encouraged to join the society. This was the nucleus of the Methodist church in that place.

Sheffield has been justly celebrated for its sobriety, regular habits, respectability, upright deportment, and the religion of its inhabitants. There is scarcely a family of the former settlers, but some of its branches have been united with the Methodist church.

It is cause of rejoicing that the two Christian denominations in Sheffield have for so many years maintained so much good feeling and real candor ; and that, with but few exceptions, both among ministers and people to the present day.

I should have joined the society had I expected to remain in Sheffield. I was rejoiced to hear of their prosperity, and was determined to become a member as soon as Providence should open my way to attend upon their ministry and enjoy their communion. I endeavored to walk with God, and to give him my whole heart ; desiring to be directed by his Word and Holy Spirit, and to watch and pray continually, lest I should lose the enjoyment of religion.

I felt so much weaned from the world and all its transitory enjoyments, that it seemed a burden to look forward

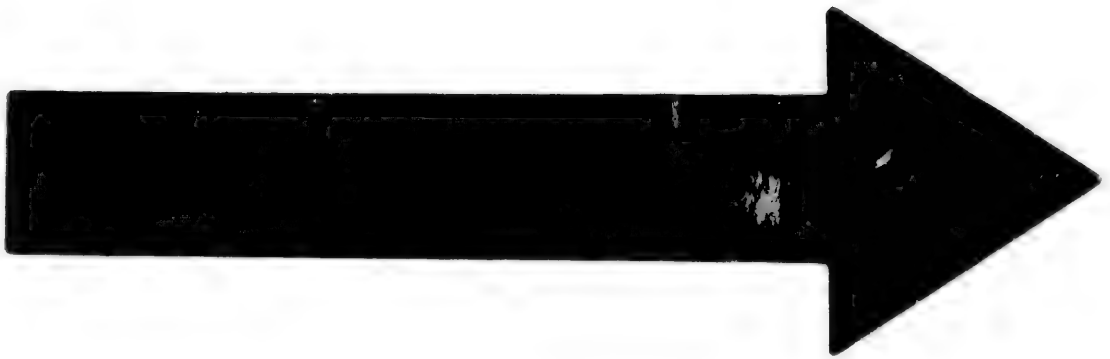
and enter into a renewed engagement in its concerns. I should have been glad could I have been exempted from the task, but as I could not fall back from my engagement, I therefore strove to submit to the will of God, who orders all things for the good of those who love him

concerns. I
tempted from
engagement,
I, who orders

CHAPTER X.

I WAS married to Mr. D. M., on the 15th day of February, in the year 1793. The circumstances which led to our acquaintance, and union, were as follows :

When I lived with Mr. and Mrs. S., in Sheffield, Mr. D. M. lived on the opposite side of the river. His house took fire and burned down. Mr. S. then kindly invited him to come to his house, and make it his home, until he could better himself ; and that the privilege should cost him nothing. Mr. D. M. accepted the kind invitation, early in the winter. He occupied one room, and boarded himself for nearly two years. An aged lady, mother of Mr. S., who lived with us, looking me earnestly in the face one day, said to me : “ Do you know that Mr. D. M. is in love with you ? ” Struck with astonishment, at her speech, I replied : “ How do you know that this is the case ? ” She replied, I do know it : ” and said further, that he could hardly set himself to work on your account, adding, he will make you a kind husband, if you can fancy him.” I said no more to her on the subject, but thought that could never be : though what she said, set me to thinking, surely it is a great misfortune to any person to love another to his own injury. But I said in my heart, surely I can never consent to become his wife. I had



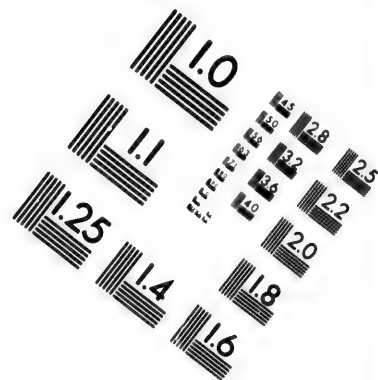
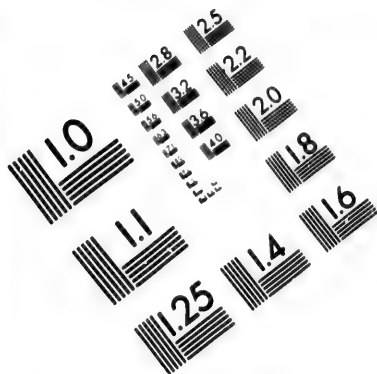
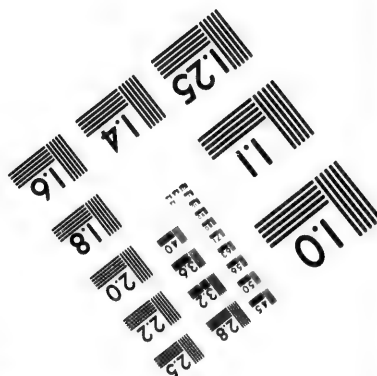
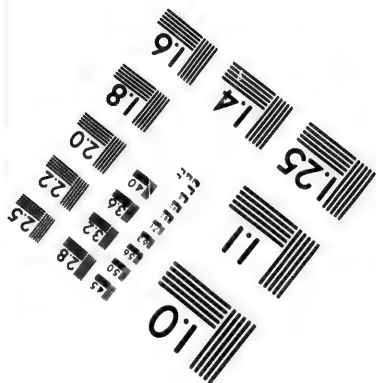
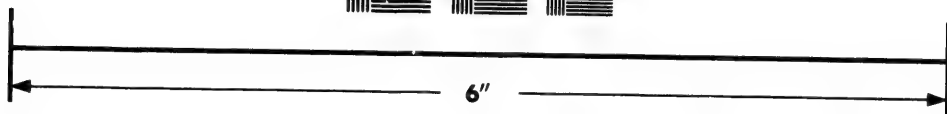
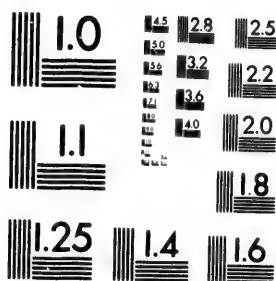


IMAGE EVALUATION TEST TARGET (MT-3)



Photographic
Sciences
Corporation

23 WEST MAIN STREET
WEBSTER, N.Y. 14580
(716) 872-4503



many objections ; he was not a professor of religion — a great disparity in our age — his want of education — his comparative poverty — what prospect could I have ? And the greatest objection was, I did not love him — I never had any inclination for any acquaintance with him — there was nothing amiable in his countenance — and let his affection toward me, be what it might, I had a sufficient excuse for not complying, should he make the request. I was therefore determined to put away every thought of the kind. Then I thought again : God created him as well as me, and he is as good by nature as myself.

I then entered into a serious consideration about the matter : perhaps I am not doing right.

It may be, that indulging myself in my own supposed superiority, I may be acting from a selfish motive ; for I am not capable of choosing for myself, neither am I able to act according to the will of God, without his direction. After I experienced religion, I made up my mind to depend entirely upon the Lord to choose a companion for me, if it were his will I ever should have one.

I thought : how do I know, but this is the very person he hath chosen for me ; if this be the case, no excuse is a sufficient objection on my part.

I thought again, his age is no disgrace — neither was his poverty any excuse in the sight of the Lord ; for the earth is the Lord's, and the fulness thereof, and the cattle upon a thousand hills ; and he was able to give to him, such a portion of it as he thought proper. His want of education demanded pity, rather than blame ; his not professing religion, was rather matter for humiliation and prayer ; for there was a time, when I had no religion ; and the Lord was as able to give him that blessing, as he

was to give it to myself. So, when I came to examine my own heart, I found it was a self-exalting spirit, which made us to differ ; and that by nature, he was as good as I. I knew nothing against his moral character. I had heard Mr. and Mrs. S. speak much in his favor ; but until the present occasion, it was all nothing to me, for I neither considered my self either for or against him.

After pausing awhile, it occurred to me to cast lots, to see how the matter would appear. I did so, and nine times running were for it.

Although I did this in a cursory way, I was struck with wonder and astonishment. Then it came to my mind, whatever I should ask of God in faith, he would grant the petition ; and I firmly believed, that those who asked council of God, and put their trust in him, and obeyed his commands, he would by his kind and gracious providence, order and direct all things for their good. It had been impressed upon my mind for several years, that the Lord had something in reserve for me ; insomuch that I was afraid to move forward in anything, without asking divine counsel, lest I should cross His providence, and hedge up my way. I therefore concluded, that as I was ignorant, I would go to him for wisdom, and proceed accordingly. It occurred to me, to go to the Lord, in a simple manner. O Lord, if it be thy will, that I should not consent to become the wife of D. M., I beseech thee to harden my heart against him : But if it be thy blessed will, that I should consent to become his wife, be pleased to soften my heart, and turn my mind towards him : That by these signs, I may know and do thy holy and blessed will. When I asked the first petition in the negative, I felt no difference. But when I asked the second petition, my heart was immedi-

ately softened, and a flood of tears gushed from my eyes ; and these words were instantly applied to my heart : " Whatsoever ye shall bind on earth, shall be bound in heaven," and " What God hath joined together, let not man put asunder." The answer was so clear, and satisfactory, both as to the will of the Lord, and my duty, that the following evening, when Mr. D. M., requested an interview, it was readily granted. He told me the wishes of his heart, which corresponded with what the old lady had told me, that it had been his desire for a long time to form an acquaintance with me ; but had kept his mind to himself, for fear of a denial.

Being prepared by the previous information I had received, and the ordeal through which I had passed, a free and mutual conversation ensued ; in which was expressed our past trials and difficulties, intentions and future expectations. He then said, having been greatly disappointed by a person not fulfilling her engagements to him, he had resolved to be more careful in committing himself to another. He presented a Bible, saying he hoped I had no objections to taking an oath of fidelity upon that, and he would do the same to me. The request somewhat frightened me at first ; but considering for a moment, I thought, what difference can an oath make between us, for I am already bound by my convictions and conscience, and would not dare turn back from my resolutions ; I therefore consented to his request. He then proceeded to take a solemn oath upon the Bible, making use of his Maker's name, giving himself to me without reserve, to be my true and faithful husband, when his situation should be such, that he could provide me a home. Then he handed the Bible to me, putting words into my mouth,

in the form of an oath. Thus did I bind myself to a man without asking the advice of any one on earth ; but I was conscientious in doing that which I believed was right in the sight of the Lord, whose direction I had sought. Some time after, Mr. M. took me to my father's. But I soon found, that my relations had many objections to him, which struck a damp upon my spirits, and grieved me much to find them unhappy, thinking I had made an unsuitable choice. They were very kind to me while I stayed with them, which was but a few days at that time. I was sorely tempted to repent of what I had done, when I found my friends were opposed to it, and looked upon him with coldness ; but being convinced I had asked counsel of the Lord, and had been directed by Him, gave me hope that he would bring me off more than conqueror. I endeavored to hide the state of my mind from Mr. M., and sought support and direction from the Lord. When I felt my mind happy in God, I saw all was well, and endeavored as much as possible to keep in that state. The tempter would often come in like a flood ; but the promises of God were my support ; and I was often refreshed with his presence. I could commit all my cares to him ; and cast my burden upon him, and then I felt happy.

Some time after, my youngest sister was married. When I found she was going to leave home, I was much grieved for my aged parents. I wept much, to think that my kind mother, after bringing up such a large family, must be deprived of all her daughters, now in her declining years. When I had a visit from Mr. M., I spoke something of my grief to him, not thinking he would take offence ; but he felt stirred up to write me, saying, since I was so much grieved about the matter, he would give

me up, and feel himself at liberty to turn to the world again. When I saw the contents of the letter, I was overjoyed, insomuch, that I scarcely knew where I was. I felt truly thankful to be relieved from entering into the marriage state, although I did not say a word to him that I was so tried ; neither would I indulge my feelings to a change of mind ; but I wondered how he came to change his mind. I thought, if he has given me up, I am free ; and as I had not fell back from my promise, I felt no guilt, and was perfectly satisfied. A while after, I went to Sheffield, not expecting to see him, as I knew he worked in the woods ; but he happened to be at home, and when he saw me, he spoke very kindly, and seemed as glad to see me as usual. I said why do you speak to me ? surely you want nothing of me ? you have given me up, and found yourself at liberty to turn to the world again.

"Why," said he, "did you take me in earnest, in what I wrote you ?" "Yes, to be sure, I replied ; and if you repented and gave me up, I am very glad." He replied, "What will you do with your oath ?" "I answered, if you have broken the oath yourself, without any provocation, it is your own fault, and not mine." When he found I was in earnest about the matter, he was much cast down, and said he only did it to try me.

I said, you must abide by the consequences : for I shall take you at your word ; and you have only yourself to blame, and bid him good-night.

The next morning he sent for me, saying he wanted to speak with me ; and said he was very sorry for what he had done ; and could I not overlook it, and pardon his fault ? I said, I could forgive him ; but I could not say I should renew my engagement to him. I said, you must

pray to the Lord for true repentance and grace, to give up yourself and me to him ; and it may be, that He will turn my heart to you again. I felt very sorry for him, for he looked really sick ; but I did not know what step to take. It happened that one of the local preachers was there at the time, and though a stranger to me, I related to him the circumstances, and asked his advice. His first reply was, " Abraham travailed three days with his son Isaac, before he offered him up."

The answer operated as a check, not to be too absolute in the matter. After a while, Mr. H. gave me the Bible open, pointing his finger to Jeremiah 40 : 4.

"And now, behold, I loose thee this day from the chains which were upon thine hand. If it seem good unto thee to come with me into Babylon, come ; and I will look well unto thee : behold, all the land is before thee : whither it seemeth good and convenient for thee to go, thither go."

I then made a visit to my sister and brother-in-law, in Maugerville, to whom I related my trouble, and asked their advice. My brother went to see him, and on his return told me, he was very sick ; and did not think he could live ; and observed, there seemed to be quite a change wrought in him ; on hearing which, my heart was moved with sympathy towards him. I then prayed more earnestly that I might be directed according to the Divine will in every respect.

I again returned home, and on my way, called to see Mr. M., whom I found so penitent, that I greatly hoped his trouble had been sanctified to the good of his soul ; and thought I could eye the hand of God in the dispensation of his providence toward us.

He said it came to his mind, to fast three days and nights, and it might be, that the Lord would turn my heart towards him again — he did so ; and on one of those nights when asleep, he dreamed he saw me standing at the foot of his bed, dressed in white, with a candle in my right hand. He then took encouragement, that the Lord would hear his prayer, and that he should obtain his request.

I then, having such evident tokens of his sincerity, considered myself bound by my former engagement ; which I acknowledged to him, and felt much more satisfied with him than before ; and when he made me another visit, he said as I was so much grieved on account of leaving home, if it was the wish of my parents, I might remain with them after our marriage ; to which they readily acceded. At length, consent was given, a time set, and preparations were made, and Mr. M. came for the purpose of being married.

At this juncture, a brother who lived at a distance, came home and set his face against it, and stirred up my father to oppose it ; saying he had heard a report that Mr. M. had a wife before he came to this country. My father was grieved, and said, if I got married, it must be without his consent.

Thus was my way again hedged up ; and again I retired by prayer to my only refuge in time of trouble ; and taking up the Bible, opened promiscuously upon the 27th Psalm :

The Lord is my light and my salvation ; whom shall I fear ? the Lord is the strength of my life ; of whom shall I be afraid ?

When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident.

One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.

For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.

And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord.

Hear, O Lord, when I cry with my voice: have mercy also upon me, and answer me.

When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek.

Hide not thy face far from me; put not thy servant away in anger; thou hast been my help; leave me not, neither forsake me, O God of my salvation.

When my father and my mother forsake me, then the Lord will take me up.

Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies.

Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.

I had fainted, unless I had believed to see the goodness of the Lord in the land of the living.

Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.

While reading this Psalm, I felt it so effectually applied, that it afforded me great comfort, like a light shining upon my path, enabling me to cast my burden upon the Lord. I told my father of the comfort of my mind, in taking the matter to a throne of grace, and my confirmation that I was in the way of duty; and if the union should be prevented, the consequences must rest upon those who

prevent it. I am conscience bound, and cannot retract my solemn vow, for any frivolous report raised against him. God knew whether he was a lawful object; and it was upon his word I depended for direction. My father heard with attention. Next morning he called me to him, and acknowledged, though he had suffered in mind for consenting to my marriage, the Lord had shown him he had no right to withhold me; and, as on a former occasion when he was troubled about me, he had looked to the Lord and had been enabled to give me up; and as I was no longer his, he would now leave me to act according to my own judgment and feelings.

(My father alluded above to the extraordinary exercises of my mind, recorded in the foregoing pages.)

I replied, "Father, all I ask or desire is, for you to give me up to the Lord; for it was all my desire, to give myself to him, and act in accordance with His blessed and holy will." He said, "I must not give you any assistance; and whatever preparations are made at my expense, must be laid aside. To this I cheerfully submitted, believing that all things would work together for my good, however crossing to my nature.

After a few days consideration, my father recalled some of his resolutions, and said we might stay at home, and proceed as he had before consented. In a few days, Mr. M. came to Sheffield, the day was appointed, and the marriage was solemnized. Though it was a grief to me, to be married against the opinion of my friends, yet I could not so much blame, as I felt sorry for them; because I knew they loved me, and were interested for my welfare.

CHAPTER XI.

A NEW era in my history now commenced. Thoughts like these crossed my mind: I have no more right to my father's table; how am I to get through the world? how fare for the necessaries of life? has my husband wherewith to furnish one comfortable table? However, he brought what he had, and when the little stores were collected together, I was much better provided for than I had expected. We had part of a barrel of fine flour, part of a barrel of Indian meal, part of a barrel of fish, a piece of fresh meat, a little tea and sugar, and a small crock of butter.

When we sat down to partake of these mercies, I thought, how kind is Providence to me! how much better than my boding fears! I felt truly thankful to the Lord for such a comfortable beginning. If I get enough for the first year, surely I shall never despair afterwards, I thought. I craved no more than just a living, and something to give to the poor. My prospects were far from being flattering, for my husband had met with a great disappointment. When he was in the lumbering business, he expected he was doing well, and would be able to clear off all expenses, and have considerable to help himself besides. But when the timber was taken to mar-

ket, a great part of it was condemned; and those who were concerned, not being able to bear the expenses, the loss fell upon my husband. So that the property we both possessed was not equal to the debt, which was owing to the merchant in St. Johns. Therefore, as we were liable at any time to be deprived of our little all, I counted nothing I possessed my own; and that was like a mountain to me; business was very dull, and he had no way to earn any thing in the winter; and I knew no way how we should ever be able to pay it. Just at this critical time, it occurred to me, I will commence the business of weaving. Accordingly I set up my loom, and notified my neighbors, and I soon had plenty of work. I exerted myself to the utmost of my power. I took my pay in such trade as was suitable for our family's use, which made the payment easy to my customers. I soon got into the way of helping ourselves greatly. My labor was hard; but I was favored with a good constitution, and I felt much encouraged and truly thankful for such a providential opening. I realized my situation, but I endeavored not to be ruled by my feelings, but to make all things bow to my better judgment and circumstances. I enforced it upon myself not to crave what was out of my reach of temporal good, excepting to get out of debt, for which I strove earnestly. I was content with what God in his wise providence had allotted me, both as to food, raiment, furniture, habitation, and all beside, not desiring the company of those who were above me in life; maintaining carefulness, prudence, and industry, which I considered my bounden duty; and while my head and hands were thus employed, I might give my heart fully to the Lord, praying that it might not be unduly set upon objects here below, but

upon
in h
A
gag
he v
he d
ing
he h
ished
favor
told
ful t
W
comf
suing
husba
so tha
plenty
potato
so th
potato
ing pa
I neve
I ende
tions.
of God
The sp
farm, v
its prin
we rais
sufficie
when t

upon things above, that my treasure and heart might be in heaven.

After Mr. M. gave up the lumbering business, he engaged to clear land for Mr. S. D. S., in Burton, at which he was working the summer previous to our marriage; but he did not finish it until late in the fall of the year following; and as he had lived upon his wages, and hired help, he had but little coming to him when the work was finished, and the greater part of that little was turned in favor of our creditor. When my husband came home and told me he had finished his engagement, I felt truly thankful to that kind hand which had brought us on thus far.

We had been married nine months, and I had been comfortably provided for, and a good prospect for the ensuing winter. I had the privilege of two cows' milk; one my husband brought home, and the other my father gave me; so that by an interchange of milk with my mother, I made plenty of cheese and butter for our own use. We raised potatoes sufficient for the family, and for fattening our pork; so that with these necessities of life, milk and butter, potatoes and pork, with but little bread, we lived; excepting particular occasions, I made little use of tea and sugar. I never ran my husband in debt for any thing whatever. I endeavored to supply our little wants by my own exertions. I felt quite encouraged to hope, by the blessing of God, that we should accumulate a comfortable living. The spring came on, and my eldest brother offered us his farm, upon shares, for three years. Hay and grass being its principal productions, we had nothing to spare of all we raised, but butter and cheese. We did not raise grain sufficient for our own use; but my weaving in the winter, when the dairy was out of the way, procured for us as

much bread stuff as we needed. The prospect of paying our debt was not encouraging. At length my dear father died, and remembered me with a legacy in his will. I had just received the first payment, when my husband received a lawyer's letter, by order of Mr. H. T., notifying him that if payment were not made immediately, he would be prosecuted.

When I saw the contents of the letter, and the sum demanded, I said to my husband I would freely give up what I had received, which being just the amount of the debt, he went directly to the lawyer and paid it. I thought, how good has Providence been to us, that we were not distressed before we had it in our power to pay the demand. I then felt much encouraged, thinking what we should earn would be our own, and labored in hope, that at some future period, we should be in better circumstances. The constitution of my husband was much broken ; he never seemed in good health, which occasioned me great anxiety ; but we got on better than our boding fears. Notwithstanding our discouragements, I endeavored to cultivate cheerful submission to the hand of Providence.

We remained upon my brother's farm four years ; then hired a small one in the same neighborhood, where we remained two years ; before the end of which, my husband went to St. John and hired a farm of William Hazen, Esq., in Portland, on the marsh. He then made a vendue, and sold his live stock, hay, articles of furniture, and farming utensils. When the river opened in the spring, we removed to St. John, to commence upon our farm, the first of May, 1800. Here we resided six years, two and a half miles from the city.

In 1805, my husband purchased a house and four lots

of land, in Germain street, St. John; and in the year following, we removed to our new abode. The first few years, we kept a grocery, rented a part of the house, and had little prospect of paying for the property. At length times changed for the better, and my husband was enabled to lift the mortgages, and the property became our own. We then felt ourselves greatly blessed by the kind hand of Providence, which had so prospered our labors that we had accumulated a comfortable home; which we esteemed a great blessing.

In the midst of all human enjoyment, and sometimes at the very top of expectation and hope, a corroding worm is discovered to be at the root of our earthly comforts. My husband's health gradually failed. Nature could no longer retain its hold of life, but gave way to death, the first day of March, 1817.

Two years and four months I remained a lonely widow.

CHAPTER XII.

As I have detailed our temporal course, during my past stage of married life, I now deem it proper to relate a short account of my mental exercises during that period. The various modes of life, early associates and habits, lead to certain views and sentiments, which being thus imbibed before the judgment is matured, give a certain cast to the mind, and erect a sort of standard, according to which, whether true or false, we are frequently led to look upon every person and thing during subsequent life ; and whatever does not accord with our views is treated with contempt, as sadly defective in point of order, or etiquette.

When I was married to Mr. M., not having much previous acquaintance with his temper and disposition, I expected to receive the greatest marks of attention, kindness, and indulgence from him. But I soon found that, being his wife, I was bound by law to yield obedience to the requirements of my husband ; and when he enforced obedience, and showed marks of resentment if his wishes were not met, I was tempted with anger, and felt a spirit of resentment arise in my heart, and retaliating expressions come into my mind ; but I had sufficient self-pos-

session to refrain from speaking in an unbecoming manner.

I was terrified to find that such a temper and disposition remained, for I thought I had obtained a complete victory over myself; for I could not remember that I had felt anger but once since I experienced religion.

It made me grieve, and filled me with sorrow, to find such an evil heart within; and I found a hard struggle to overcome it. The more I thought of it, the more obdurate my heart appeared, and a disposition to blame my husband for it, because he offended me.

So after I had pondered over it, and ventured to speak to him upon the subject, thinking if he would make some little apology, it would ease my mind, and I should get over it. But instead of the softening southerly shower, it was like the creaking vessel under the harsher breeze. So when I found I had no one to whom I could make known my complaint, my heart was bound up with a hard spirit; and in that state of mind, I could not enjoy communion with my Maker. Then I thought all was not right in myself. I began to look to the Lord for relief; for my expectation was from him alone. Then I was cheered with such blessed promises as these:

"All things shall work together for good to those who love God."

"The hairs of your head are all numbered."

I began to examine myself to ascertain what was the cause of the disordered state of my mind. I thought, surely God's word is truth; and it says, not one of our hairs can fall to the ground without his notice. If I had not offended him, he would not suffer me to be grieved in this manner: and if all things are to work together for

my good, this must be among those all things. I feel ignorant. I will pray earnestly that God may show me the sin of my nature, for surely there is a corrupt fountain within ; otherwise, I should not feel anger were I ever so much imposed upon. If I had not offended, I should not need the rod of correction ; so that instead of thinking hard of my husband, I must conclude it is the hand of God. I will humble myself before him, and will not be reconciled with myself, until I feel God is reconciled with me. O Lord, I beseech thee, show me the fountain of corrupt nature, which lurks within my heart. Thou hast said a broken and contrite heart is a sacrifice well pleasing in thy sight. I humbly pray thee, give me a deeper sense of my sin, and true repentance for it. I submit to the rod, and own thy dealings kind and just. I cast myself at thy feet, dispose of me as seemeth thee good. I see that my greatest enemies are those of my own heart. It is my pride which causes me to feel resentment. It is the stubbornness of my will and perverseness of my nature, which make me loth to bow to the government of my husband ; it is because I do not love him as I ought, which makes every rough word like a mountain. O Lord, I beseech thee, pardon me ; root every sin out of my heart, and fill me with love to thee, and love to my husband. Teach me my duty to thee and to my husband, that I may be a dutiful and obedient wife. Give me strength to resist the temptations of Satan, who goeth about as a roaring lion, seeking whom he may devour. Arm me against all his devices, and beat him down under my feet ; that I may possess the gate of my enemies. Blessed be thy holy name, for the manifestation of thy love, and for the promises applied to my mind ; for the brokenness of heart and com-

fort I feel. Blessed be thy name that thou hast heard my prayer, and I now believe thou hast pardoned, and art reconciled unto me again. I thank thee for the sweet peace of mind I now enjoy. I see thou dost all things well, and that this rod of correction has been sanctified to my good. I feel it is good for me to be humble before thee; and I pray that I may be more watchful over myself in future, and guard against temptations of every kind.

O, how smoothly everything goes on when my mind is centered and fixed upon my blessed Jesus, who is the rock of my salvation. How delightful is the thought of death, which is the gate of endless joy, when I shall behold the face of him who shed his blood for me, and praise his name for ever and ever, amen.

I endeavored to benefit by the painful and pleasurable exercises of the past, and keep up a vigilant lookout against the enemy; but being one day much engaged in my domestic concerns, and being crossed in something, I was found off my guard; and again Satan, who is ever ready to second any outward trial, and put the worst face upon every word and circumstance, gained an advantage over my weakness — captivated my mind — cast me down — I was discomfited — my peace and happiness disturbed — temptation more fierce — resistance more difficult — fiery darts took more effect — and I fell a victim. I was tempted not only to be angry with my husband, but also to hate him. I was afraid to look him in the face or to speak for fear I should betray the feeling of my mind, which I endeavored to conceal from him and every one beside. I felt as though Satan knew every thought and feeling of my mind, and as if he whispered to me, "Now you may know your husband has no love to you, although he pretended

so much ; for if he had he would not so frequently hurt your feelings by such harsh expressions, and never seems to care for it afterwards ; and at the same time accusing you of hating him. Nothing unites you together ; you had better part at once." Those suggestions roused up my mind. O ! thought I, part indeed ! What a reproach upon my religion, should this take place. No, not for any thing in this world. This is Satan — a powerful temptation from the devil ; he must have some strong hold in my heart. I will search and find the traitor out.

I would think over my past experience, the cause of our union, and the means by which it was brought about, and I could see the hand of God the same as at the first. I was convinced there existed within me a fountain of corrupt nature, or I should not have such unhappy reflections and feelings. This text of Scripture would often occur to me, " Sarah obeyed Abraham, calling him lord, whose daughters ye are as long as ye do well." In comparing Sarah's disposition with my own, and looking at the contrast, I felt much condemned, and lamented over my self-exalted, unsubmissive nature. I felt the force of this passage : " If ye live after the flesh, ye shall die ; but if ye through the spirit mortify the deeds of the body, ye shall live ; for to be carnally minded is death, but to be spiritually minded is life and peace." I felt, if I forsake my sin and repent of it, God will pardon it, and cleanse me from all unrighteousness. I feel sensible there is a fleshly, unsanctified nature abiding in my heart, which produces the carnal mind, which if not conquered, would bring forth death ; as long as this is allowed to remain, I shall sink deeper into sin, and Satan will gain a greater advantage over me, and I shall go farther astray from the strait

and narrow path, which leadeth unto life. I cannot rest in this state. I am resolved to look to the Lord ; I know he is as able and willing to sanctify me wholly, as he was to justify me freely, and that he will strengthen me and give me the victory ; for he has promised strength according to our day. I will take encouragement, and strive to make use of what faith and strength God has given me ; for I am convinced not one jot or tittle of his word can fail. I believe praying faith will overcome the Wicked One.

“Satan trembles when he sees
The weakest saint upon his knees.”

CHAPTER XIII.

IF I knew I should be saved in the hour of death, how could I rest under the power of sin and Satan? God forbid I should. I am determined, therefore, to watch and pray more earnestly, and never rest until sin be rooted out of my heart, and I have obtained a complete victory over the world, the flesh, and the devil. O Lord, I beseech thee give me faith, though it be as a grain of mustard seed, that I may say to this mountain of sin, Be thou removed. I know thou art fully able to destroy and conquer every thing in me that is contrary to thy blessed will. O, come and set up thy kingdom in my heart, and dwell in me, that I may live to thy glory while I am in this vale of tears. Glory be to thy holy name, thou hast said, "Draw nigh to me, and I will draw nigh to you;" blessed be thy holy name, for this sweet invitation and promise. Help me, I pray thee, to hang upon thee by faith. May my sins be all blotted out of the book of thy remembrance. I feel a hatred to the very nature of sin. I loathe and abhor myself as in dust and ashes, on the account of sin. O, for the sake of Jesus Christ thy dear Son, pardon me, and set my soul at liberty. I plead the merits of his precious blood to be applied to my soul for a healing balm. I bless thy holy name for this heart-melt-

ing sorrow for sin. Thou alone canst give true repentance. I now cast myself at thy feet, a humble penitent pleading for pardon. I now make a full surrender of myself to thee. O, let the answer to my soul be, "Go in peace, and sin no more. Peace I give unto you, my peace I leave with you." O, how good thou art! Glory be to thy holy name. Jesus is my hiding place; he is my Savior and my God. I feel my sins are pardoned, and I can again rejoice in thee, believing that thou art reconciled unto me. What shall I render unto the Lord for all his benefits. Thou hast heard and answered the intercessions of thine own Spirit. Glory to thy holy name! I can now rejoice. I feel happy. God doth all things well. I am reconciled to all I am called to meet with, let it be ever so contrary to my nature. I see the necessity of walking by faith and obeying the commands of God. I will make it my business to search the Scriptures of the Old and New Testaments, that I may fully ascertain my duty, and that I may act from a principle of love to God, and obedience to his heavenly commands. I will be cautious not to complain against my husband. I will be kind to him, and strive to make amends both in word and deed for what I lack in affection. I will be particular in asking his advice, and never do any thing, nor go any where, without his approbation. I will pray continually that I may be fully reconciled to my situation and companion in life, and that I may take up my cross and follow my blessed Savior in the way he would have me to go — then Satan will miss his aim. Here I have no continuing city, but I seek one to come, whose maker and builder is God. I hope to reach that heavenly land, behold the King in his beauty, and praise him for ever and ever.

My course, as above described, continued for about three years; sometimes rejoicing in the Lord, and at times laboring under discouragements, much cast down, but still supported. At length it pleased the Lord to answer my many petitions, which were frequently with a contrite, sincere heart. I saw myself in a different light — had more extended views of the holy Scriptures — comprehended more clearly the omniscience of God — the fountain of pride in my own heart — the streams of evil thoughts, words, and actions, beclouding my mind, hiding the sun of righteousness from my view, causing coldness, deadness of mind, prevailing unbelief — and the subtilty of Satan. I saw more clearly by the eye of faith, the loving kindness and tender mercies of the Lord towards me. Instead of worldly gratifications, calling me to pass through the furnace of affliction — which was a trial of my faith and patience, and proved to me as refining fire and fuller's soap, so that I could kiss the rod and him who had appointed it — I was blessed with victory over those enemies by which I had been so frequently assaulted, my will was subdued; in my heart the spirit of love, meekness, and humility prevailed. I could so eye the dealings of God with me for my furtherance in grace, that I thought myself the happiest creature on earth. I possessed the disposition of Sarah — my heart was filled with the love of God, who was all and in all to me. My peace flowed like a river. I was led to think I should see sorrow no more. I was so led by the spirit, that every thing seemed to teach me a spiritual lesson. I saw great beauty in the language of the prophet, "Thy Maker is thy husband; the Lord of Hosts is his name." The fifth chapter of St.

Paul to the Ephesians, appeared delightful to me ; and the third chapter of the first epistle of Peter.—

Ephesians, Chap. 5.—Be ye therefore followers of God as good children ;

And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour.

But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints ;

Neither filthiness, nor foolish talking, nor jesting, which are not convenient : but rather giving of thanks.

For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

Let no man deceive you with vain words ; for because of these things cometh the wrath of God upon the children of disobedience.

Be not ye therefore partakers with them.

For ye were sometime darkness, but now are ye light in the Lord : walk as children of light ;

(For the fruit of the Spirit is in all goodness, and righteousness, and truth ;)

Proving what is acceptable unto the Lord.

And have no fellowship with the unfruitful works of darkness, but rather reprove them.

For it is a shame even to speak of those things which are done of them in secret.

But all things that are reproved, are made manifest by the light ; for whatsoever doth make manifest is light.

Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.

See then that ye walk circumspectly, not as fools, but as wise,

Redeeming the time, because the days are evil.

Wherefore be ye not unwise, but understanding what the will of the Lord is.

And be not drunk with wine, wherein is excess ; but be filled with the Spirit ;

Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord,

Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ ;

Submitting yourselves one to another in the fear of God.

Wives, submit yourselves unto your own husbands, as unto the Lord.

For the husband is the head of the wife, even as Christ is the head of the church : and he is the Saviour of the body.

Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

Husbands, love your wives, even as Christ also loved the church, and gave himself for it ;

That he might sanctify and cleanse it with the washing of water by the word,

That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing ; but that it should be holy and without blemish.

So ought men to love their wives, as their own bodies. He that loveth his wife loveth himself.

For no man ever yet hated his own flesh ; but nourisheth and cherisheth it, even as the Lord the church :

For we are members of his body, of his flesh, and of his bones.

For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

This is a great mystery : but I speak concerning Christ and the church.

Nevertheless, let every of one of you in particular so love his wife even as himself ; and the wife see that she reverence her husband.

1 *Peter*, Chap. 3.—Likewise, ye wives, be in subjection to your own husbands ; that, if any obey not the word, they also may without the word be won by the conversation of the wives ;

While they behold your chaste conversation coupled with fear.

Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel ;

But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

For after this manner in the old time the holy women also, who

trusted in God, adorned themselves, being in subjection unto their own husbands:

Even as Sarah obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous:

Not rendering evil for evil, or railing for railing: but contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

Let him eschew evil, and do good: let him seek peace, and ensue it.

For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.

And who is he that will harm you, if ye be followers of that which is good?

But and if ye suffer for righteousness's sake, happy are ye; and be not afraid of their terror, neither be troubled:

But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear.

Having a good conscience; that, whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ.

For it is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing.

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

By which also he went and preached unto the spirits in prison;
Which sometime were disobedient, when once the long-suffering

of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water.

The like figure whereunto, even baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ :

Who is gone into heaven, and is on the right hand of God ; angels, and authorities, and powers being made subject unto him.

In the midst of my worldly cares and anxieties, I never lost sight of my past experience ; not that I placed dependence upon it, so as to relax in Christian vigilance, but to encourage me in my difficulties.

Sometimes my mind was low, and trials and temptations would overwhelm me ; but now clouds and storms are driven away, and my strength is renewed like the eagle's, and my mind confirmed in the power and truth of religion. I felt remarkably happy. I desired to communicate of my joy to others. I was led to open my mind with much freedom to my brothers and sisters ; more so than I had done before, which produced confidence in them, and we enjoyed great happiness while conversing together upon the things of God. The remarkable way in which I have been exercised on various occasions, has always appeared mysterious to me. I doubt not, however, but in due time the reason will be fully explained.

One morning without being able to assign any natural cause, an unusual heaviness came over me, accompanied with these words : " My soul is exceeding sorrowful even unto death." My grief increased, a dark cloud seemed to overshadow me ; the burden became heavier, with the constant recurrence of the same words. To prevent an exposure of my feelings, I left the house and went into the field, and such was my agony I fell upon the ground —

my strength left me — I had not power to move hand or foot, or to speak a word for a considerable time. At length I was constrained to cry out in the use of the same words. I thought it pleased the Savior to give me to taste of the cup of Gethsemane. I felt as if I should die, and cried, O Lord, thou hast died, and dost thou require that I should die also? I prayed if consistent with his blessed will, to be spared a little longer. Notwithstanding the coldness of the weather, and the ground frozen, such were my feelings, that I was all in a profuse perspiration. My strength was restored; I arose and returned to my house, with a settled, composed mind; thankful that I was able to resume my little charge. My heart was tenderly and sweetly drawn to my blessed Redeemer. I never felt more solemn in all my life. I was truly humble before God. I said nothing to my husband, nor to any one, about the matter; but like Mary, pondered it in my heart. My soul was truly alive to God. I felt all things were possible to those who believe. It appeared to me the latter-day glory was just at hand, when the promises to the church would be fulfilled. How beautifully the prophecies of Isaiah, Jeremiah, and others opened to my mind. I could see many signs of their fulfilment, and enjoyed much delight in meditating upon them.

One morning I felt the Lord present and exceedingly precious to my soul, and through the day my mind was greatly exercised; whatever I did taught me some useful lesson. When I began to kindle up the fire, putting the dead coals to the living ones, then adding the green wood, and blowing all up into one united body of fire, the living coals appeared an emblem of lively and zealous Christians;

the dead coals, those who once were alive, but had lost their fire of love and holy zeal; the green wood, those who had never come under religious influence: all being put together, representing promiscuous assemblies; the influence of the fire upon the whole, the assimilating power of religious means, reconciling great differences; the blowing up of the fire showing the spirit's work upon the whole, as a winnowing fan; by whom dead souls, yielding to convictions, were converted into the likeness of the living coals, and all lost in one common blaze of purifying elements, divine love and glory to God. "I am come to send fire on the earth; and what will I, if it be already kindled?" — *Luke* 12: 49. "Awake, O north wind; and come thou south, blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden and eat his pleasant fruit." — *Song of Solomon* 4: 16.

The precious blood of Jesus Christ can never lose its power and virtue. Should ten thousand times ten thousand, and thousands of thousands of sinners come and be healed, yet there is room in the arms of Jesus, in the church militant, and in heaven above to receive them.

"Though our sins as mountains rise,
And swell and reach to heaven,
Mercy is above the skies;
We all may be forgiven."

In preparing our food and while sitting at the table, I was reminded of the Savior, the great head of the church, who is over all the families of the earth, and who has richly provided the bread and water of life for all his hands have made.

"There is a river, the streams whereof shall make glad

the city of God : the holy place of the tabernacles of the Most High." While meditating upon the compound nature of mankind — flesh and spirit — and how wonderfully Providence had cared for the one, and grace and mercy engaged for the other, I felt love to God kindle up in my heart. I went on with my domestic concerns with great pleasure, my understanding being greatly assisted by a comparison of temporal with spiritual things.

In the evening, my husband being weary, laid himself down to rest and went to sleep. I thought of waking him to go for the cows ; but instead of doing so, I concluded to go for them myself. Accordingly I went, with no other company than the large dog. In going through the woods I followed the cattle track, my only guide, and when I got through I heard a cow-bell, which I took for our own, across the wild meadow at a great distance, and when I came to the meadow-side, I found it difficult to cross, being very soft and grown over with weeds, grass, and thickets of alder bushes.

I thought of the wild creatures, and felt intimidated. They might spring out upon me. I thought again, if I had been directed to this as a duty, I ought not to be faint-hearted ; but be of good courage and persevere to the end ; having the same object in view as when I set out. If I had consulted my own feelings, I should have turned back ; but I thought that turning back for fear of difficulties would not do. It occurred to me, "Remember Lot's wife," and "They who have put their hands to the plough, and looked back, are not fit for the kingdom."

I looked to the Lord for direction, and putting my trust in him, I went forward. All the time I was going through the wild meadow in pursuit of my earthly flock, I thought,

if I only find them, I shall be compensated for all my labor ; so, in like manner, if at length I find that happy Christian flock with whom I can delightfully join, and with whom, like God's Israel, I may cross the wilderness of this world, to the promised Canaan. I mused — pleased myself — pushed on — and at length came to the cows with the bell ; but to my great disappointment, they were not mine. Well, I thought, this is calculated to teach me a lesson.

I must in future be more influenced by substance than by sound, and though these are not my cattle, they are somewhere to be found ; though my ardor has been checked and my hopes disappointed, I will look again ; and after I had travelled a while, I was delighted by finding them laying down on a clean spot of ground. I went on my way rejoicing as one who had found great spoil ; but, to my grief, when I ascertained their number, one was missing. O ! thought I, what a mixed world is this — near to the highest summit of enjoyment there is a precipice. In the marriage feast there was one without a wedding garment, and he was taken away from the rest. In some things, however, delays are not desperate cases. After a while the missing one came up ; and then, like the woman in the gospel, when she had found the lost piece of money, my joy was great.

Milking my cows, and musing as the evening shades drew on, I thought I could see the kind hand of Providence in the various exercises of the day — listening to the different sounds of the neighbors' bells — the flocks all at home — the toils of the day over — man and beast at rest — the night is coming on — an emblem of death — wherein there is neither work, knowledge, or device. The la-

borers in the Lord's vineyard will soon cease to labor, and
O! what a happiness and reward, if at last they meet
their various flocks, and sit down together with their bless-
ed Lord, in the kingdom of God.

CHAPTER XIV.

THE serious people in our neighborhood thinking it necessary to embody themselves into a church, met together for that purpose, and finally concluded to organize themselves into a Baptist church. At length the set time came, and the people convened together, when Mr. C. C. B., who was the leading man, to whom the people looked for counsel, stepped out on the floor, and said, if any one felt freedom to take him by the hand as a brother, he should be glad if they would come forward. While he was standing and giving the invitation, I felt a union for the worship of God was desirable; and thinking, perhaps this is the commencement of that happy church, of which I had a visionary view so long time ago, I stepped forward and joined Mr. B. The next who came forward were those with whom I could not feel a union, and I lost that happy frame of mind, and never afterwards regained the same feeling. A sufficient number of persons went forward to constitute a church; but for want of an ordained minister, the ordinances were not administered until the summer following; previous to which we removed to the parish of Portland, about two miles from the city of Saint John, so that I never became a member of that body. Some time after, a preacher visited the above named newly formed church.

and for a time seemed to approve and unite with the people ; but at once he began to exclaim against religious experience, and my brother being led away with his error, renounced his profession of experimental religion, and endeavored to induce me to do the same. I said to him, if you have been deluded, I am sure I have not. In order to be confirmed in my mind to hold fast my integrity, I was led to examine myself ; survey my past experience, trace my footsteps and designs in every thing. Though I discovered much imperfection in myself, I was confident my chief motive had been to do the will of God, from the time he had first revealed himself to me ; therefore I did not feel condemnation before him. I knew if I had been deceived in any way, it had been through ignorance, and not by wilfully departing from the path of duty.

My brother's conduct had occasioned a degree of confusion in my mind, and painful feelings on his account, and close reasoning with myself. I came to this conclusion : I wish to be a true Christian ; it is what I have sought after, and whatever discouragements I may meet with, I am determined to fight my way through.

I carefully read over what I had written of the exercises of my mind, and when I came to date 1788, recorded on the 50th page, my first experience of pardoning mercy, I was enabled to hold it fast, and Satan could not rob me of it.

The first correct view I had of myself, I was in a state of ignorance, darkness, and despair. I had no knowledge of the mercy and love of God, or of Jesus Christ as a Savior and Redeemer.

When I was first awakened to a sense of my wretched state by nature, I felt myself entirely unable to help my-

self, either to cancel my guilt or remove the Divine displeasure due to it; and when I first heard the inviting voice of the gospel to turn to the Lord and live, I found Satan to oppose me in every effort I made to obey that voice; until then it appeared as if he was perfectly quiescent. When I first began to listen attentively to the word of God, a degree of faith and divine light were imparted, so that I then believed him both able and willing to save; and if I sought him with my whole heart, I should surely find him, according to his promise. I felt encouraged, and strove with all the faculties of my mind, wrestling and striving against the world, the flesh, and the devil, until I was enabled by grace to obtain a complete victory over them.

When I was made sensible of the sinfulness and odious nature of sin in the sight of God, with what heart-rendings did I bow before him, with penitential sorrow, like the publican pleading for mercy. I hungered and thirsted after righteousness, determined never to cease praying until I felt an application of it to my soul. Glory be to his holy name, he who led me to seek lent a listening ear to my cry, and took me out of the horrible pit and miry clay, and set my feet upon the rock, established my goings and put a new song into my lips, even thanksgiving and praise unto him, who had redeemed me, and washed me in his most precious blood. I was enabled by his grace to enter into a solemn covenant with him, never to be forgotten; promising to be his, to deny myself and live obediently to his holy gospel. My mind was placed upon heavenly things, with a blooming hope and unshaken confidence, that where my Savior is I shall be, when called from this vale of tears. Since the attainment of salvation by grace I have

often been powerfully assailed by Satan in various ways ; so that I have seen the absolute necessity of closely walking with God, and looking up to him to be preserved from the delusions of sin and Satan's power.

The strong and satisfactory proof that I was not deluded or deceived, as my brother stated, appeared plainly to myself ; for I had deserted the service of Satan, and had been for years constantly fighting against him and had enlisted under the banner of the Lord Jesus, to whom I had fled for refuge, and found his yoke easy and his burden light ; and the ways of religion to be ways of pleasantness, and her paths peace.

I have carefully marked down some of the temptations I met with the first seventeen months of my pilgrimage. In reviewing that part of my journal, I feel a firm conviction that I was taught of God. I felt a witness in my soul that I had been enabled by his grace, to build my hopes of heaven upon the rock Christ Jesus, a sure foundation ; for which I felt thankful.

On examining the past exercises of my mind, according to the date above named ; when I was led in a different way from what I had ever been before, and treated them as temptations, and strove against them ; but when, by the force of truth, my mind was overpowered, I was obliged to yield — I began to view them as the power of God, and strove no more against them, considering myself in the hands of God, who had a sovereign right to do as he pleased, and I became fully convinced it was the Spirit of God preparing me for those things through which I have subsequently passed.

When I was impelled to go forward to take up any cross, though ever so much against my will, if it accorded

with the Scriptures, I felt encouraged to it by the promises, and urged on by a burning zeal to do his will.

For the space of ten years, I could not have separated things, and distinguished between righteousness and sin, truth and error, had I not been taught by the Holy Bible ; but by the many witnesses and confirmations of the Word of God by the mouth of his prophets, my mind was raised to an expectation of some great events as being just at hand—the downfall of Satan's kingdom, and the advancement of the kingdom of Christ.

My mind was so deeply engaged, and I had such a spirit of prayer given me for the fulfilment of those events foretold, that I flattered myself I should see the glorious millenium before I departed this life ; but it occurred to me, that probably there would be great overturns in the world, of a different nature, before that event—perhaps wars, and distress of nations, in order to bring down the pride and haughtiness of man. Perhaps thousands, and tens of thousands cut off from the earth by pestilence, and famine, such as would not bow to the sceptre of Jesus.

With what tenderness of heart, and sympathy, did I meditate upon those things. In whatever my hands were engaged, those were my meditations, and to dwell upon them was my chief delight. But alas ! being charged with delusion, my hopes are all fallacious ; zeal for God, a false flattery ; fire of love, sparks of my own kindling, and must be repented of. How shall I then reconcile those solemn Scriptural exercises, and the comfort of my mind by the application of the Word of God ? There is a way and a highway, and the redeemed of the Lord shall walk there. God is just and holy, and all his promises are sure ; his word is truth. Heaven and earth shall pass

away; but not one jot or tittle of divine truth will fall to the ground. If on any occasion we step aside on the enchanted ground, where Satan, like a roaring lion, stands ready to devour; and if ignorant of his devices, he may speak with a voice to counterfeit religion; and if listened to, though ever so sweet at the time, we shall find it bitterness in the end; and if this should be the case, we cannot charge it upon our Maker, but upon ourselves, for want of greater watchfulness, a closer walk with God, and a firmer dependence upon our Redeemer's merits. I have endeavored to act with a sincere desire to do the will of God, nor can I accuse myself of false zeal, deceit, unwatchfulness, or want of confidence in my Savior's merits; therefore conscience does not accuse me.

I thought, could it be possible that I could be deceived, when the Scriptures were my delight, and I was daily searching them, and endeavoring to take them for my guide? and I could appeal to conscience, and the Searcher of hearts that it had been my chief study to know and do his will. But alas! how short-lived were the comforts I could derive from conscience, unless the Spirit of God testified that he was reconciled unto me. I knew my own heart was deceitful, and that I had a subtle adversary to oppose, and that I was liable to wander; but my great dependence had been the application of God's Word to my soul, which I had always taken as a pledge from him of joy to come. I had not been aware that Satan could counterfeit his voice to my soul, to deceive me; but when I read the account of our Savior's fasting and temptation in the wilderness, I was more reconciled to the possibility of it.

Luke, Chap. 4.—And Jesus being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness,

Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me, and to whomsoever I will, I give it.

If thou therefore wilt worship me, all shall be thine.

And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence.

For it is written, He shall give his angels charge over thee, to keep thee:

And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

And Jesus answering, said unto him, It is said, Thou shalt not tempt the Lord thy God.

And when the devil had ended all the temptation, he departed from him for a season.

While reading the above, I thought, here is a lesson for me; surely, if Satan was permitted in this way to tempt the Savior, no wonder that I should be tempted. I saw clearly, that as Jesus, who knew no sin, was tempted, sin did not consist in being tempted, but in yielding to the temptation.

St. Paul's words frequently occurred to my mind, "I

therefore obtained mercy, because I did it ignorantly ;” which encouraged my hope, and supported my mind, particularly when cast down by a sense of my own unworthiness and numerous omissions.

Neither my tongue or pen can ever describe the shame and mortification which my self-abasement at times produced. I thought perhaps my mind had been unduly raised, when I was led to study the language of the inspired prophets ; the pure word kindled up in my soul such a flame of burning zeal for the glory of God, and at times I was so happy, that I thought I enjoyed the same spirit, and could see eye to eye with them. My mind was so delightfully taken up, that the necessary cares of life seemed a burden, and the religion I enjoyed a satisfying portion to my soul.

I thought, now if all this be a mistake, how shall it be rectified ? which way shall I turn ? what method shall I take ? I thought I would not read the prophets, especially Isaiah, in which I had taken such delight, lest my mind should be unduly elevated, as it had been before ; but I would confine my reading chiefly to the New Testament — not because I thought the prophecies were calculated to mislead, by no means ; but because I thought Satan had taken the advantage of my weakness to captivate my mind and weaken my confidence. I thought there was nothing in the New Testament, excepting in Revelation, which was calculated to affect the passions ; and I would be cautious in reading that book also. Accordingly I put my new resolutions into practice ; for I read the Scriptures every day in family worship, both night and morning, as I had always done, from the time

I commenced house-keeping. But the language of my heart was,

“Where is the blessedness I knew
When first I saw the Lord?
Where is that soul-refreshing view
Of Jesus and his Word?
What peaceful hours I then enjoyed!
How sweet their memory still!
But now I find an aching void,
The world can never fill.
Return: O holy Dove, return;
Sweet messenger of rest!
I hate the sins which made thee mourn—
That drove thee from my breast.

wa
clo
rie
tre
Ha
I fa
giv
T
“H
the
in t
thee
— J
of t
saw
anxi
grea
ger,
an e
whic
of G

CHAPTER XV.

IN the following year, the spring freshet being high, I was much afraid for the safety of our house; standing close upon the river bank, it was in danger of being carried away. When I perceived the ice first move, I stood trembling for the consequences; but I soon saw the kind Hand displayed in preserving to us our humble dwelling. I felt reproved for my timidity, that my faith should so give way to fear.

These words were continually occurring to my mind, "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? And if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?" — *Jer. 12:5*. At first, I did not comprehend the drift of the passage; but after a little consideration, I clearly saw it contained this caution: If I am overcome with anxious cares about little trials, how shall I contend with greater ones? and if I am terrified with imaginary danger, what shall I do in the hour of death? I felt it was an evil to give way to those distressing, slavish fears, which rob us of our peace, and derogate from the glory of God. This fresh discovery of my own weakness dis-

posed me to renewed and vigorous efforts for a complete victory over myself, the world, and sin.

Though fully satisfied of my change from nature to grace, regenerated by the Spirit's power, and possessing a hope of happiness beyond the grave, yet I was no longer safe than while I continued to watch, and pray, and simply to my God display my every care and want.

After we had removed from the above described situation to Portland, having heard there was a Methodist minister and society in St. John, I concluded to go to their place of worship. For many years, I had determined to join that people, if Providence should favor me with the privilege. Accordingly, after I became settled in my new habitation, I made it my business to find them out; and though I lived over two miles from the city, I was seldom absent, when the weather would permit. I heard with great attention, was pleased with the doctrine, and believed they were the people of God. I concluded to be more reserved on religious subjects, thinking I had erred in too freely opening my mind, and that I would not even hint that I had experienced religion. But I found this course brought no relief to my mind; I still remained in a state of heaviness.

Many difficulties bestrewed my path; for two years I had suffered from weakness in my back, for which I could find no cure, and continued to suffer. My husband was likewise greatly afflicted with rheumatism; and our business required much exertion. Those trials greatly weighed down my mind, and many little disappointments in our concerns, harrassed me with an idea that God was about to visit us with his judgments, and these were tokens of his displeasure; and that he would strip us of our worldly

property, and leave us destitute of the common blessings of life. When for a moment I yielded to such feelings, my distress was intolerable. When that was the case, I would go to the throne of grace, and pour out my soul to God, pleading for strength according to my day, that I might be willing to be what he would have me, and cheerfully suffer all his righteous will. Thus I would be often greatly relieved, and think I would not give way to such feelings again; but alas! my temptations would again return, and I had no strength to resist them; yet I would not say one word to my husband, to let him know the sufferings of my mind, lest he might be in the same disheartened state, and I should make him more so. But when he would express any discouragement, I would immediately muster up all my fortitude, and encourage him to hope for the best, and perhaps things would turn out better than our boding fears.

In our new habitation, we were peculiarly situated. Our produce consisted chiefly of hay and stock; and the weather being very damp and foggy, and sometimes for days together we could not see the sun, it caused hay-making to be both difficult and expensive. Our prosperity depending so much upon good weather, that when it was otherwise, I felt distressed, lest our expenditure should exceed our income.

Sometimes I feared the sun would never shine upon us again; but the sight of it, which occasioned great joy, exposed and reproved my foolish imaginations.

In this way I struggled on for two or three years, after I came to Portland. At length I began to consider, It is a long time to live without any fresh manifestation of God's love to my soul. How do I know but I shall at

last be disappointed! I have been hoping and trusting that notwithstanding all my discouragements, I should be saved in the hour of death — be received into heaven, and be eternally happy. How lamentable would be the consequences, should it at last be found that I had built upon a false foundation, and become a cast-away; but when I examined myself, and the ground on which I stood, I could not feel terror, nor the fear of death. I thought if I might be placed where I could behold the face of my Savior, I should be happy, were I, the least of all, admitted into his presence.

When those thoughts passed through my mind, I felt a degree of tenderness which encouraged me to believe there still remained in my heart a true regard and preference for my blessed Savior. Although I was almost afraid to claim him as my Savior and my God, because I did not enjoy a living witness that he was then reconciled unto me, yet I did not cast away my confidence, nor hope of heaven; I felt it as an anchor to my soul: but still my heart longed for that which so exhilarates nature — the green freshness of a present shower of blessing. I thought, though Satan has been tempting and accusing me, the Lord is not so much offended with me as I have imagined. It may be, that much of the uneasiness and confusion of my mind was occasioned by my own infirmity and bodily weakness, being low-spirited and nervous; in future, I concluded to guard against whatever would tend to its promotion, and feed the disorder. It had been my constant habit, when alone, to think and weep, as well as to work and pray; but when I began to mix with those duties, more singing, and exercise in the open air, amusing myself with botany, and the beauties of nature, I

gained strength, and got a great victory over those distressing nervous feelings.

It afforded me great encouragement to discover that my nervousness and Satan were combined enemies against my soul; and instead of God hedging up my way, and hurling his threatened judgments, it was a stratagem of the enemy to discourage, overthrow, and drive me into despair of providential mercies, which was nearly allied to despairing of my soul's salvation.

I found I had a great enemy in my house — my own evil heart, the corruptions of my nature — which took in the love of the world.

I saw the necessity of being wholly given up to God, in humble submission to his holy and blessed will, to have his love more shed abroad in my heart; and I felt encouraged to believe I should obtain it.

After my husband had discharged his workmen from hay-making, I felt truly thankful, thinking I should have more time for meditation and prayer; in the latter of which I immediately engaged with confidence, trusting He would meet with me and bless me. My heart was broken before him, a precious promise was applied, and tears of gratitude flowed from my eyes; which caused me to rejoice in his tender mercy. My tears were before from grief, thinking I had offended the Lord, and he had withdrawn, and I knew not where to find him; but now I shed tears of gratitude, because I had received some tokens of his favor. Hope sprung up in my soul, and such rays of light as discovered to me the fountain of sin and corruption which remained in my heart.

I searched the Scriptures, and prayed for divine assistance to ascertain the Christian's privilege. I found it

written, "O that my people had hearkened unto me! I soon should have subdued their enemies." From those words, I was convinced it was possible for God's people, by the aid of his Holy Spirit, to conquer all their spiritual enemies, and that they should be as ashes under the soles of their feet. Having obtained that faith, I was determined to prove the truth of it, by exerting myself in the strength of the Lord, to watch against the evil spirit, and to resist him.

I made a business of searching the commands of God, for he has said, "If ye love me, keep my commandments," and "Love not the world, nor the things of the world, for whosoever loveth the world, the love of the Father is not in him." When comparing these words with my past anxieties about my worldly concerns, I saw clearly I had too much love to this world, otherwise I should not have been so much afraid of losing it; and if my own will was in subjection to the will of God, and I had such a measure of grace as I ought, I could have put my whole trust in the Lord, and should not have been so much overcome by the temptations of Satan.

"Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto the Lord, and the peace of God which passeth all understanding shall keep your heart and mind through Jesus Christ our Lord. All things shall work together for good to them that love God." While reading these precious truths, and the promises of God, I saw such beauty and harmony in the attributes and perfections of Deity, and that his children should be holy, that they might be eternally happy, I thought all I wanted was faith and love, and to become as a little child before

him, that all the promises might be mine. What should I want more in this world, but to enjoy his perfect love continually shed abroad in my heart ?

Love is the fulfilling of the law, and perfect love casteth out all fear. While reading, praying, and meditating, I felt such a thirsting for holiness of heart, that I could say, "As the hart panteth for the water brooks, so my soul panteth for the living God." I longed to have his lovely image enstamped upon my heart, and was fully determined never to rest until I had obtained it.

While I was breathing out my soul to God in earnest prayer, I felt many precious promises applied to encourage me that the Lord heard, and would answer my prayer. "Though the vision tarry, wait for it; for in the end it shall speak, and shall not tarry." "Draw nigh to God, and he will draw nigh to you." "In the world ye shall have tribulation, but in me ye shall have peace; be of good cheer, I have overcome the world." I thought much of these words, "O that my people had hearkened unto me!" I thought this hearkening was not of the ear only, but the soul hearkening to the still, small voice of the Spirit speaking to our hearts, applying the promises, and we acting faith upon them, and receiving them as from the Lord; and in doing so, we should come off more than conquerors through him who hath loved us. For this faith I prayed earnestly—I wrestled for it until the break of day; so that when I was assaulted with Satan's fiery darts, which was often the case, for he still strove to keep the highest ground in my heart, I would not stop to reason with him, but would immediately look up to God for strength, and exclaim, The Lord rebuke thee, Satan.

Sometimes, when upon my knees in secret, Satan would suggest things to me in such a way that I would almost lose the sense of what I was saying; then being sensible of the subtlety of the adversary, I would wait in silence before the Lord, and appeal to him who reads the heart, and knows what we stand in need of before we ask him; and in that way I would pray for Satan's downfall. I would pray that his kingdom might fall as lightning to the ground—that the time might soon come when he should be confined to his own place, when he should deceive the nations no more—and that the kingdom of Christ should be advanced in the world, his name glorified, and all the nations of the earth bowed to his righteous sceptre.

In this way I have been enabled to overcome temptations. When I have been under any particular worldly trials, Satan had his particular temptations to aggravate and add to my afflictions. In the morning, as soon as I awoke, he was sure to pierce me with his fiery darts, which grieved and distressed me. At length I was determined, if possible, to conquer. As soon as temptations assailed me, I would rise and wrestle with God in prayer, until I would find my mind quite relieved.

I went on in this way until I found a great and happy change; for when I awoke, instead of evil presentations, I would feel the Spirit of God applying some sweet passage of Scripture to my mind; thus raising me from my slumbers to the delightful exercises of praise and prayer, in which I found the Lord to be present and precious to my soul. I found these means greatly baffled my old enemy, and proved to me a great blessing, by quicken-

ing, strengthening, enlivening, and increasing my zeal in the cause of God.

I contracted a habit of awaking and rising nearly at the hour of five in the morning, both summer and winter. My place of private devotions was an under-ground dairy room; which in the winter was used for a cellar for vegetables; protected from the frost by an out-house over it, with a door to go down stairs — and this was my place of devotion in winter. Many times I have been awoke with these words: Mary, arise; the Master is come, and calleth for thee. I would immediately obey; and let the weather be what it might, without any light, I would open the door and go down; and when the door was shut down after me, all timidity and fear was dispelled, and my soul would be so happy, and enjoyed so much of the presence of God, that I sometimes felt as if the place was full of happy spirits who met with me.

I would pray and sing hymns of praise to my Redeemer. I was frequently greatly led out in ardent prayer for the enlargement of Christ's kingdom in the salvation of the souls of mankind.

I have often spent two hours at a time in the winter, in such exercises, and in the use of such language as greatly astonished me, and felt, O that I had power to warn my fellow mortals, with the same liberty, of their danger of the wrath to come. With my heart full of love and truly alive to God, I returned from this Bethel to resume my domestic duties with great delight.

I never confined myself through the day to any set times of retirement for devotion, but while busily engaged poured out my soul to God, and lifted up my heart in ejaculatory

prayer, in which the more I delighted, my thirst for it was more increased.

The Lord was graciously pleased to fill my soul with peace, through a sense of his pardoning love, which humbled me as in the dust before him, while with confidence I could claim him as my reconciled Father, and Jesus Christ my Savior and Redeemer.

I had never told to any one the exercises of my mind, from the time my brother said I was deluded, thinking what he said was true.

I could never read a chapter in Isaiah from that time, but if I opened upon it I would close up the book, because I was cut to the heart with grief and sorrow, shame and confusion, to think of the loss I had sustained. I thought I had built upon a good foundation ; but my works were like hay and stubble, and when they should be tried, would be burned up ; but my soul would be saved through the merits of Jesus Christ,

“ Which was the sure foundation stone,
That I had built my hopes upon.”

Before I received a fresh manifestation of pardoning love, I was enabled to call in my thoughts from the past, and in a great measure to forget those things which were behind, and press toward the mark for the prize of my high calling, and run with patience the race set before me, looking unto Jesus, the author and finisher of my faith. But O ! what cause I had to praise and adore the name of the Lord, for supporting me through so many temptations and trials, and filling my heart with such consolations as I then enjoyed.

I found the Lord had greater blessings laid up in store for me.

Late in the afternoon my brother came in to see me, of which I was glad ; but I determined to be guarded in my conversation with him, fearing lest he should be in the same delusion he thought himself and I were, when we last conversed together. He appeared very solemn. I thought it right to ask him to pray, but I felt no benefit from his prayer ; it was to me only in word.

After he retired, I found a hymn book which he had brought with him ; then it occurred to me he had set out to preach, and I felt much opposed to it, and was determined to attack him and use all my influence to turn him back.

In the morning, I asked him where he was going ; he replied wherever the Lord pleased to send him. I said, you have set out to preach, and you ought to be very careful you are not deceived. He said, if he were he should be very glad to be convinced of it. I said, Satan was a subtle adversary, and had great power to impose upon the mind, and we might be led far astray by his devices ; and added, you must pray earnestly to the Lord to direct you. He said he had been praying to be delivered from the impression, and he could only find peace of mind in submission to the command of Christ. His words were weighty, and I gave it up, saying in my heart the will of the Lord be done.

After this conversation I felt entirely relieved — again asked him to pray, which he did to edification — was happy under his prayer — the bar in my mind was quite removed — felt a union of spirit.

After breakfast he took his leave of us and departed.

I took up the Bible, and opening in Isaiah, I found a great change in my views and feelings. I felt as though a veil was taken from my mind, which prevented me from reading it before as I ought to have read it. I was greatly astonished, and wondered what could have been the cause of it. While I was musing, my understanding was enlightened. I took a view of my past experience, over which I had been mourning, and found the same change in that also. I realized my great mistake, and was happy to find I had not been deluded nor deceived, in that of which I had been accused, and imagined through unbelief. I saw this had been my great sin ; which, when I gave up my confidence, took possession of my heart. I saw I had erred greatly in not going to the throne of grace, spreading my case before the Lord, and asking counsel of him ; instead of which I gave way to reasoning, and looking into myself, until I lost my confidence. Then fear and unbelief prevailed, which procured coldness of affection. Thus, I lost my shield and fell a prey to my enemies, and had no power to conquer them for a great length of time. Thus being enabled again to discern between truth and error, the temptations of Satan and the work of the Holy Spirit, my confidence was restored, and faith being in lively exercise my strength was renewed like the eagle's, and my heart was filled with love and gratitude to my heavenly Father for his supporting grace.

I cannot express the happiness and peace of mind I enjoyed. I could review my past experience with great consolation. I saw truth more clearly, and my evidence of the enjoyment of it was brighter than at the first. I felt all my past afflictions were sanctified to my good. I was enabled to look to Jesus Christ by faith, and feel

the application of his precious blood to the cleansing of my soul.

Thus I had again rest from all my spiritual enemies round about.

I thought surely the time is now nigh at hand when the Lord will pour out his Spirit upon the inhabitants of the earth, and cause a great reformation to take place ; then sinners will be converted unto him, and his name be greatly glorified. For this I longed and prayed continually.

About this time the Rev. J. M. visited and preached in St. John. I went to hear him preach, which was the first time I ever saw him, though he had been previously laboring in this country. The text was Genesis, 7 : 1 : "And the Lord said unto Noah, come thou and all thy house into the ark ; for thee have I seen righteous before me in this generation." I was greatly comforted under his sermon, and felt a witness that my soul was set at liberty. I felt no condemnation. I rejoiced in God my Savior, and my cup was running over. I greatly desired an interview with Mr. M.

CHAPTER XVI.

I BEGAN to feel the disadvantage of living an isolated life of seclusion from the church and people of God. I felt a desire to be become more acquainted with the rulers and privileges of the Wesleyan Society — the class-meetings — the love-feasts — sacraments — watch-nights, and meetings for renewing the covenant with God.

I thought of joining the body ; and only wanted a realizing sense of my duty to God, with whose goodness towards me, I was deeply impressed ; and my heart overflowed with love to him in such a manner, that I knew not how to restrain myself from talking of it to others, who were followers of the Lord.

I knew it would be difficult for me to obtain the privilege ; therefore I kept it to myself, until my mind was so distressed, I could endure it no longer. I asked my husband to let me go from home, and stay a few days ; but I could not explain to him the state of my mind, and the cause of my request. He did not consent, and I said no more to him that day ; but my heart was uplifted to God in prayer, pleading with him to bow my husband's will, that he might let me go.

Next morning, I asked him again, but got no satisfaction : therefore I concluded to commit my case to the Lord, believing if the impression was from him, he would open a way for me. I received many encouraging promises, but still my heart was like a bottle without vent.

My appetite, sleep, and health, became affected from the anxious exercises of mind.

One night, I heard, (all being still,) three loud knocks, as if in the adjoining room. I concluded it was a warning for me ; perhaps in three days I should be relieved from my restrictions ; perhaps some accident might befall my husband — for he drove a high spirited horse, and many times told me how narrowly he had escaped from danger when driving down steep places, which caused me great uneasiness, particularly when he stayed from home longer than I expected. Then I considered that a watchful Providence had control over all persons and things, and that the hairs of our head were all numbered, and not one of them can fall to the ground without our heavenly Father's notice.

Thus, from the deductions of right reasoning, the prevalence of prayer, the confidence of hope, and the assurance of faith, I was enabled to trust in the Lord, and give up my all to him.

The third morning, I felt unwell, and could not take breakfast ; my husband urged me to do so, but of no avail ; he looked upon me with pity, as if he knew the state of my mind ; and said, you may go in town to day, and stay as long as you please. I said, "Are you in earnest, may I go?" He said, "Yes, and I am going with the horse, and you can ride with me." I thanked him ; but with what delight did I see in it the hand of God ! and how did

my heart glow with gratitude to him ! I felt like a bird released from its cage.

I felt grateful to my Maker, for having instructed me to exercise faith and patience, until he saw fit, by his kind Providence, to open a way for an interview with his people. Toward the middle of the day we set out. I felt a deep sense of the divine goodness, and such an exercise of faith in him, that I was enabled to make a full surrender of myself, and all that appertained to me, unto him. I felt if it were the will of God, I should never return to my house and husband again, I could cheerfully give them up ; the world appeared as nothing to me ; I felt my will and affections all swallowed up in God.

When we parted, my husband cheerfully said, " You may stay, until I call for you : " therefore, I had no embarrassment of mind on his account.

I first went to a female member of the society of whom I had some knowledge, and told her I wished to see Mr. M., and have conversation with him. She readily offered to go with me, saying, she was somewhat acquainted with him ; and added, he was rather a rough-spoken man, and those who do not know his disposition, are apt to be offended with him ; however, regardless of fear, we went to his boarding house, and when I saw him, I said I had desired to inform him how much good I had enjoyed under his sermon on Sunday morning, naming the text ; and that my heart was full of love, and I was almost as happy as I could be to live. He looked very sharply at me and said, " You are deluded, and must pray against it." His countenance was dark, and his natural look rather cross. Being thus unexpectedly rebuked, I knew not for a moment what to answer : but looking up for divine assistance.

I felt my mind strengthened, and replied : " If I am deluded, it must be the effect of your preaching ;" then looking sternly at me, he repeated, " You are under a delusion, and you must pray against it."

With no other encouragement, I took my leave of him. Mrs. O., my kind conductress, had recommended to me some of the most devoted members of the society, Mr. and Mrs. M., Mrs. W., Mrs. K., and others, on whom I called ; and conversing with whom, I took great comfort. They showed me great kindness, took me to all the meetings, and made me welcome during the time I was with them, which was several days.

One day, being at a friend's house, the preacher came in to dine, and when he saw me he exclaimed, " Bless me ! are you here yet ; what will your husband say ?" I replied, " My husband gave me leave to stay as long as I pleased, or until he should call for me."

Then he said, " I suppose you teased him, until he was vexed, and then he said to you, go."

I perceived he erred in his judgment, and as a son of consolation, was wanting in a consoling spirit ; but I felt the Lord was precious, and present with me, and I had no cause to fear what man could do unto me. I said to him, " Since you think me so deluded, I suppose you are not disposed to receive me into your society ?" He replied, " No, I will not."

Then I thought, surely the hand of the Lord is in all this ; and though Providence seemed to hedge up my way, I was content, thinking the Lord knew what was best, and it was for wise ends I was placed in such a position.

I was not in the least cast down ; but was exceedingly happy, my affections were so placed upon things above.

that the things of this world had no place in my heart. All my delight was to talk of the things of God, and to enjoy the means of grace, and his promises were continually flowing through my soul with such delight, that when I was asleep my heart seemed to be awake. I could say with the spouse in Solomon's Song, chap. 5: 2; I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night.

Chap. 2: 3:—"As the apple-tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banquetting house, and his banner over me was love. His left hand is under my head, and his right hand doth embrace me. The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills. My beloved is mine, and I am his: he feedeth among the lilies."

My soul, truly alive to God, longed to see a revival of religion in others. I thought if I had been a man, nothing could hinder me from going abroad to proclaim salvation to a dying world. O, how I longed to declare what God had done for my soul, and to invite sinners to flee from the wrath to come, and lay hold on eternal life. I thought I could willingly leave all, and go to the ends of the earth, if it might secure the salvation of one soul. I thought neither the world nor the things of it, could ever have any more place in my mind; but one evening, while I was at Mr. M.'s, he asked me some worldly questions, which I answered. Finally, we entered into a lengthy

discourse about the things of the world ; after which, I felt I had lost that highly spiritual state of mind I had enjoyed while conversing so freely on the subject of religion with those kind Christian friends, for which our time appeared too limited.

Next morning, I returned home, and was kindly welcomed by my husband, who remarked I had been gone ten days. I was surprised, at it, having been so happy I had taken no account of time ; and ashamed, lest I had wearied the patience of those with whom I had stayed.

I did not on this occasion escape temptation, on various accounts, which caused a degree of darkness to envelope my mind ; but it only served to stir me up to fresh engagedness with the Lord, and to pray earnestly that he would strengthen and give me the victory.

I determined to turn a deaf ear to the enemy's scruples and reasonings, and cast my burden upon the Lord, who knew my heart, and who had kept and preserved me, and whose word of truth was given to direct, and his promises to comfort and support, and I could appeal to him, and to conscience, that it had been my one desire to follow him, and my fixed resolution to serve him.

After poring over my own imperfections, and looking up to the Lord for the assistance of his Holy Spirit, being sensible that I had no other refuge, the Lord was pleased in tender mercy to draw near and comfort me with a sense of his love ; so I was again delivered from the assaults of the enemy, and enjoyed sweet communion with God, through the merits and atonement of my Redeemer.

"How sweet the name of Jesus sounds,
In a believer's ears ;
It soothes his sorrows, heals his wounds,
And wipes away his tears.

His Spirit makes the wounded whole,
And calms his troubled breast :
'T is manna to the hungry soul,
And to the weary rest."

My mind was graciously exercised; the Scriptures would be opened and applied to my soul with great force; certain texts would open to my understanding, then others, corresponding with and proving the same subject; various events in Divine Providence, and occurrences in life, would appear like a book open before me, and at the same time as though an interpreter was explaining every thing to my mind.

The powerful exercises of feeling for my own soul, invariably led to an ardent desire for the prosperity of religion in the church, and the conversion of sinners in the world. It is impossible for me to describe with what concern I viewed the awful state of sinners, rushing upon the Almighty's buckler, hasting to eternal death, and the desire I felt to warn them of their danger.

In reviewing the truth of the Holy Scriptures, in how many instances the promises had been fulfilled—the many answers to prayer—the trials of my faith, never yet disappointed—the power engaged to confer all future good; these were as clouds of witnesses, that nothing was too hard for the Lord. I felt encouraged to venture my all upon the truth of his word, and though the vision should tarry, to wait for it, for in the end it would surely be fulfilled.

My mind was constantly studying upon those deep and solemn truths, or else breathing out my soul in prayer. This was my employment from day to day, and fresh discoveries of the mysteries of the kingdom of grace would be continually opening to my view. I thought it would tend to settle and improve my mind to commit to memory every day, excepting the Sabbath, ten verses of the Scriptures, and likewise every day to write a part of my past experience; and as I mused on this plan, I was more and more established in my mind. I had only been deterred from this for some time, from a fear of my own inability, or that it did not spring from a right motive; that thereby I should dishonor God. I had many times written short pieces and prayers, intending to resume it in future. One night I dreamed I was going to write a piece on religion, and laid the paper down, and took the pen in my hand, dipped it into the ink, and put my hand upon the paper to write; and Satan was so angry at me for writing, that he entered into my hand and held my fingers so fast that I could not move them. I took the Bible in my left hand, and laid it on my right hand, thinking that Satan had such a hatred to the Bible, that he would soon have to make his escape. His rage was so great against me, not able to endure, he let loose my fingers, and my pen flew out of my hand with such force that it bounded against the wall across the room. I then thought he got upon the back of my neck, and lay with such force that I could scarcely move. I thought, Satan cannot stand faith and the Bible. I was sure I should conquer him with it. I then with difficulty got the Bible on my neck, from which Satan took his flight, and I felt him no more. This was only a dream; but it was always

a comfort and encouragement to me afterwards when I thought of writing ; because whatever is pleasing to God, is displeasing to Satan.

I had been many times encouraged to write ; and incapable as I was, it proved a delightful employment ; and the present movement thereto seemed to be a case of necessity ; therefore, in humble dependence upon divine aid, I commenced, and continued to learn ten verses every day, and wrote until I filled up forty-three pages. I found by confining myself so closely to learning the Scripture by heart, I lost, in a great measure, the spirituality of it — being so resolute to accomplish just such a task, and many times difficult to perform. I grew weary by the constant labor of the mind ; therefore I concluded to relinquish it for a while, until my mind got refreshed and strengthened.

Although I found it necessary to lay aside my pen, I intended to take it up again, and continue until I had narrated the whole of my experience and course through life.

O ! how thankful I felt to him who had preserved me, and influenced me to do that which so greatly unburdened and comforted my mind ; but I was not satisfied with myself for having lost ground in my spirituality, life, and power of religion.

I concluded to set out afresh, to watch and pray, and to give up my heart, and all my care to the Lord, and plead the atonement of my Savior, for I felt I had no worthiness of my own to plead, and Jacob-like to wrestle for the blessing. I came to him as at the first, pleading his mercy, invitations, promises, and the worthiness of Jesus Christ, who shed his precious blood for me, and all his hands had made ; and glory be to my heavenly Father, he did not

turn a deaf ear to my prayer, for I soon felt my heart melted down before him, and his precious promises applied with comfort to my soul.

O, what a deep sense I then felt, of the goodness of God, a friend that sticketh closer than a brother.

If at any time I did not enjoy the divine presence, I could not rest until I obtained the warming influence of his love shed abroad in my heart, then I could go about my domestic concerns with joy. My mind was constantly and delightfully employed, either in praying, singing praise to God, or repeating his Word.

O, how happily did my minutes pass away, with Christ in my soul, and by an eye of faith heaven in view. I enjoyed a little heaven upon earth, which was an earnest of my heavenly inheritance above.

"Sweet the moments, rich in blessing,
Which before the cross I spend;
Life and health and peace possessing,
From the sinner's dying friend.

Here it is I find my heaven,
While upon the Lamb I gaze,
Love I much, I've much forgiven,
I'm a miracle of grace.

O to grace how great a debtor,
Daily I'm constrained to be;
Let that grace now like a fetter,
Bind my wand'ring heart to thee."

I did not allow myself to neglect meetings, when it was in my power to attend them; for it was the delight of my soul, to visit the house of God, and join in his worship there.

I enjoyed so much of the presence of God, that I could

view him in his works, and receive instruction and refreshment to my soul in meditating upon them.

When I beheld the beautiful sun, and felt its invigorating influence, it induced a delightful contemplation of my Savior. I thought it was a fine emblem of himself; for he came a light into the world to enlighten our dark minds, that whosoever believeth in him should not walk in darkness, but should have the light of life, and to warm our frozen affections with the influences of his heavenly love.

When I viewed the towering rocks they led me to think of my Savior, who is as the shadow of a great rock, for refuge and safety to those who put their trust in him, whose promises are all yea and amen.

When from my dwelling I looked down upon the waters of the sea, I was reminded of the fulness, extension, and freeness of my Savior's grace.

The ebbing and flowing of the tide, from which springs are all supplied, rivers and streams of water, all of which find their way back to the great ocean from whence they came; so the love of Jesus flowing into my heart, is reflected back to him again.

"O! for this love let rocks and hills,
Their lasting silence break;
And all harmonious human tongues,
The Savior's praises speak."

When taking a lonely walk among the shady trees of the wood, what emblems of the human family present themselves to my view. Trees of all descriptions, from the thrifty sapling to those in a decaying state, which have endured the changes of seasons, and storms beating upon them; here withered branches, and there broken limbs, and others so much decayed, that they can hardly support

themselves in the earth, and some had fallen and were decaying upon the ground.

Among the human beings who dwell upon the face of the earth, from the infant, the sprightly youth, those of manly growth, and such as are bowed down with old age; all of every condition and description must be cut down by the ruthless hand of death.

"No room for mirth or trifling here,
For worldly hope or worldly fear,
If life so soon is gone,
If now the Judge is at the door,
And all mankind must stand before
The inexorable Throne."

14*

CHAPTER XVII.

IN the order of God's kind providence, the Rev. Joshua Marsden, a Wesleyan missionary, came to St. John, who was stationed here a considerable time, and under whose superintendence the Germain street chapel was erected.

An old acquaintance of mine removing from the country to the city, who was a member of the society, I met Mr. Marsden at her house, with whom I enjoyed some interesting conversation, and when he understood I was one of his constants hearers, gave me a kind invitation to join the society.

After a while Mr. Marsden appointed a love-feast, and having received a hearty invitation from him, I felt encouraged to attend it, and strongly inclined to join his church, but the stormy day prevented my going.

The disappointment led me to think perhaps it is not the will of the Lord I should be united to the Wesleyans, and as I continued to think upon it, one night I dreamed I was pleasantly situated on a place of my own, by the side of a beautiful river. I walked along its side, in search of a spring of water; I found one and was glad for the spring of water; it looked beautiful at first, but on examination I was not satisfied with the water. I went further, and found another spring, but neither did that please me, for

the water was somewhat turbid. I left that and went a little farther, and came to a spot which had little appearance of a spring, yet it attracted my attention, and when I had cleared away the top, I found it to be pure water, bubbling up clear as crystal. I thought it flowed from a pure fountain. I felt greatly rejoiced for this spring; it was just such as I wanted; I thought now I have every thing I can desire. When I awoke I began to ponder over the dream, satisfied it was from the Lord for my instruction.

It occurred to me immediately, in the first church I joined, I met with disappointment. In attempting to join another, I was prevented. As the third spring proved satisfactory, I felt much encouraged; but durst not venture without a clear view of my duty.

I prayed to the Lord to make my way plain, that I might be found in the right way.

I thought, if I became one of their number, and the Spirit of the Lord should lead me to take up my cross in any unusual way, contrary to their rules or feelings, I might be opposed, and rejected; I had far better stand alone, than either give, or receive wounds; for a wounded spirit who can bear?

Thus I was reasoning in my mind, until another quarterly love-feast was appointed. I felt inclined to attend it, and unite myself to the church.

It came into my mind to write an article of agreement between the society and myself; and take it with me, and present it to the minister, and tell him, if he would sign it, I would join them, and if he objected to do so, I would take it as a sure token, it was not my providential way. Accordingly I drew up the writing, praying to the Lord,

that his will might be discovered to me, and that I might act in accordance therewith.

Before the commencement of the meeting, I stepped up to the minister, and gave him the writing, and after he looked it over, he said to me, "Yes, sister, I am willing to sign it;" he did so, and gave it back to me. I have recorded the document below.

I felt my mind very happy, it was a covenant meeting, the first I had ever witnessed.

I felt the Lord to be present and precious to my soul. I felt truly thankful for the privilege I then enjoyed, and the evidence I then felt, that I was in the way of my duty. Glory be to his holy name, for ever and ever.

I am struck with astonishment to observe the date, January, 1803. This being January, 1833. Just thirty years since I joined the Methodist church.

Article of agreement between Mary Morris, and the Methodist church; city of St. John.

WE, the said church, do receive Mary Morris into communion with us, according to our rules, allowing her all the liberties, and privileges, our Heavenly Father doth allow to the female sex, by the mouth of his prophets and apostles in his church militant: also, to improve her talents and bring her gifts into the sanctuary, as the Lord shall direct her, by his word, and Holy Spirit; also to reprove any one, belonging to the society, for any thing that shall come to her knowledge, of them, contrary to the commands of God.

Also, if any one belonging to the society hath any accusation against her, either great or small, they shall manifest to her the same, taking the rules laid down in the Scriptures, for their direction in the settlement of those matters. She also shall have liberty to plead her own cause before the church, against any person, who may prefer a charge against her. God, and his Word, shall judge betwixt us both.

I also make a free and cheerful offering of myself, soul and body,

unto God, to be faithful in all things in his service, unto whatever he may please to call me : also, when it shall be his will to separate them, I give my body to the dust, and my spirit to God, who gave it, through Jesus Christ my Lord. *Amen.*

Written by unworthy me,

This night, January 4, 1803.

MARY MORRIS.

(Signed,)

JOSHUA MARSDEN.

The next day I went home enjoying great peace of mind, and well satisfied.

The rules of the society were given to me, which showed the obligation I was under to observe them.

The distance and the badness of the way, rendered it impossible for me to attend my class regularly.

One day returning from the city, I was much overcome with bodily weakness, to which I was subject ; I was much engaged in prayer, and when I reached home as was usual, retired into my favorite closet, my back so weak, I could scarcely support myself : but as soon as I engaged in prayer, my heart was so filled with love to God, and my bodily strength renewed, and I experienced such a baptism of the Spirit, as I shall never forget, as long as I retain my senses.

Bless the Lord, O my soul, and all that is within me, bless his holy name.

I felt much engaged for the outpouring of his Holy Spirit upon the world. I did not feel satisfied to eat my spiritual bread alone ; I wanted all to share in the glorious truths of the gospel plan of salvation which I saw free for all who would believe, and seek them through the Lord Jesus.

One evening, as I was wrestling with God, for his blessing upon myself and the world, I reflected upon the time when the Lord gave me a visionary view of a glorious change to take place in the world, which caused me to hope I should live to witness something of it in my day. I prayed earnestly to the Lord, if I were not deceived, that he would give me a fresh token of it, that my faith might be strengthened : That night I had a remarkable dream.

I dreamed I was standing, in the silence of the night, by the side of a bed, nicely made up, and as I was looking very earnestly toward the east corner of the room, which was very large, and light as day, there came a bright figure out of the east corner of the wall, which was the appearance of a man, and moved slowly on the wall ; a little after, another came from the same place, which was the appearance of a boy.

When I beheld them, I understood the man to be a representation of a man clothed with the whole armor of God. The boy, to be one of the children of the resurrection ; and that the Lord had sent them to me for a confirmation of his promise, that I should see that happy day, which I had been so long expecting. I felt unspeakably happy, and kept my eyes continually upon them, until they came to the west corner of the room and stopped. Then it occurred to me, as the lightning cometh out of the east, and shineth unto the west, so should also, the coming of the Son of man be.

I thought the boy moved on, until he came to me, and when I took him into my arms — sat down in a chair, and held him in my lap, that his beauty far excelled all human beings, and that I had the greatest love for him.

I thought our spiritual union was so great, that language was not necessary to express our love to each other.

My joy was beyond description. When I awoke, I was remarkably happy, and I firmly believed it was of the Lord.

I did not lose the enjoyment of it for many days. I was greatly strengthened and encouraged, while I was led to consider, what great changes had taken place in the world, since my mind had been religiously exercised.

The Scriptures would occur with great freshness to my mind, and taught me the signs of the coming of the Son of man. I felt renewed zeal, and my heart glowed with love to my Savior.

I never had liberty to tell those things in my class, but laid them up and pondered them over in my heart. Sometimes in prayer meeting I would feel such a desire to take up my cross and pray, that I could scarcely refrain, but the invitations being confined to the brethren, I was afraid to offend.

I was many times afraid lest the fear of offending man, kept me from obeying the operation of the Spirit of God, which I felt in my heart.

O ! most merciful God, the fountain of all goodness, the maker of all things, visible and invisible ; who knowest all things, and doest all things well. What a weak, ignorant, unworthy, and polluted creature I am, in and of myself before thee.

If thou hadst left me to myself, surely I should have been like those that went down to the pit. I have therefore no claim upon divine mercy, from any good in myself,

nor for any thing done by me or in me ; therefore I renounce all my own righteousness as filthy rags.

It is only in and through the merits and atonement of my Redeemer, thy only beloved Son Jesus Christ, by whom alone I can claim thee as my Father and my God. By his sufferings and death, by his resurrection and ascension, and intercession for me, unworthy as I am, that I can claim right to the tree of life ; and do trust through thy infinite mercy, that I shall be permitted at last to enter in through the gates into the city. I desire to adore thee for this blessed hope. O cleanse me from all sin. Apply the virtue of my Savior's precious blood for a healing balm to my soul, that I may be made meet for the heavenly inheritance, and be found among the sheep at thy right hand.

O, happy moment when I shall realize the answer to this petition. Lord I am thine, save me ; save me from all evil ; save me from the power of every temptation. Save me from dishonoring thy worthy name, either in thought, word, or deed. Save me from heart wanderings, from deadness and dullness of spirit, from hardness of heart ; from lightness and trifling. Save me from evil speaking, and from pride. Let the words of my mouth, and the meditation of my heart be acceptable in thy sight at all times.

O, my heavenly Father, when I take a view of thy past mercies, I am astonished and lost in wonder, why such singular favors should be showed to such an unworthy worm as I am.

O, enable me to make a wise improvement of them. Suffer me not to hide my talent in the earth ; but that I may improve it to the honor and glory of thy great name.

I humbly pray thee to hasten the coming of my blessed

Savior, that his righteousness may cover the earth, as the waters cover the mighty ocean.

Enlarge my heart to make thee room ; may my faith be in full exercise, and my love abound more and more to thee and all my fellow mortals.

Draw them, I beseech thee, with the cords of thy heavenly love.

May Satan's kingdom fall down as Dagon before the Ark ; may he lose his power on the earth, and may he be confined to his own place ; and grant that the kingdom of Jesus Christ, thy dear Son, may be universally set up, and show forth thy praise from shore to shore, and from the rivers to the end of the earth.

What blessings I humbly ask, are in the worthy name of Jesus Christ, thy dear Son, Amen.

January 21st, 1833.—After I had joined the Wesleyan church, I was informed that Mr. G., one of the members, did not live agreeably to his profession, neither praying in his family, nor asking a blessing at his table. It providentially occurred that the Rev. Wm. Black, who was officiating in the city at the time, gave the sacrament, and held a love-feast, at which he urged us to speak of the present state of our minds. When I arose to speak, I could only say how much I was grieved to see an individual go forward who neglected Christian duties, and did not live a Christian life. I sat down greatly relieved from the burden, and thankful to the Lord who had given me strength to speak as I had done, and affording me such enjoyment and peace of mind.

I afterwards called upon the Rev. Mr. Black, with whom I had a lengthy conversation upon various subjects. I

received his instructions and reproofs in a meek and humble spirit, determined if possible to profit thereby.

Mr. G. was prosecuted at court, and withdrew from the connection. Though I had been tried on his account, I enjoyed such sweet communion with God at the time that it had no bad effect upon me. Bless the Lord, O my soul.

hi
we
we
sh
un
obl
can
eve
fan
clo
wile
if t
with
2
occ
ifax
abo
wea
sam
of th
scri
I

CHAPTER XVIII.

ONE cloudy day, late in autumn, my husband took his hired man and my nephew, a little boy, and went into the woods in search of cranberries. After their departure, the weather changing became very raw, cold, with occasional showers of snow. Towards night, I became exceedingly uneasy about them, and concerned for their safety. I was obliged, being alone, to milk the cows, and take the best care of them I could; the night became very dark, and every thing looked dreary; increased by the fear that my family was lost in the woods, without food or sufficient clothing to keep them warm, and perhaps wandering in the wilderness, not able to find their way home. I thought, if this be the case, they will not live many days, but perish with cold and hunger.

The death of Mrs. Bradley and her dear little children occurred to my mind, who perished on their way from Halifax to St. John, in a boat, after the burning of the vessel, about the same time of the year and the same kind of weather; and I feared my poor family would share the same fate. O, how did my mind fly from one to another of them, with feelings better conceived than can be described.

I walked the floor, and prayed, and strove to resign

them up to the will of my heavenly Father. I felt afraid it was for some neglect on my part, that this evil should come upon my husband, and those who were with him, as well as upon myself.

I prayed to the Lord to spare them, and pardon my sin and to enable me to be more faithful than ever, that my future life might show forth his praises. After I had agonized with the Lord, with tears and entreaties, my mind became exceedingly happy ; I thought I could endure all things through Christ's strengthening me. My prayer was turned into praise, and I could thank him for all his dealings with me. While I was in this happy frame of mind, at a late hour of the night they came home. But O what joy I felt when I realized their safe return, though their clothes were rent, and their shoes torn, and hungry, and weary, he had led them in a right way to find their habitation.

This is another evidence of the goodness and mercy of God, and that he heareth and answereth prayer. I had no other refuge ; I called upon him: he heard my prayer, and delivered me out of all my trouble. I experienced a temporal and a spiritual deliverance, and felt the obligation I was under to love and serve, honor and obey him.

I clearly saw the propriety of making a full surrender of myself and all that was dear to me to God, and of putting my whole trust, confidence, and dependence, upon him, for every thing both temporal and spiritual in my future life.

After various painful feelings, arising from a consideration of many of my poor fellow-creatures going down to the grave in their sins, so fearfully unprepared to meet

their God, providentially, I had a very interesting conversation with the Rev. Wm. Bennett, a Wesleyan missionary, whose advice was a word in season. When opening my mind to him, he said I must wait the Lord's time, and if he had anything for me to do, he would bring it about in his own way, and agreeably to his own will. I found his advice to be very comforting and encouraging, and I endeavored to follow his directions.

While I was thus engaged, I did not cease making my request known to the Lord with prayers and tears, in behalf of his cause, and the conversion of mankind.

O, how I longed to see the millenium take place—when every separating wall should be dissolved which had subsisted between different denominations of professing Christians, and when all believers should see eye to eye in the plan of salvation, through the merits and atonement of the blessed Redeemer, and the Spirit of God flow through every heart, as oil from vessel to vessel.

After these things, my mind was greatly comforted; I could give up all to the Lord. I viewed him a holy, just, and pure being, and I felt a constant thirst for that purity of heart which would make me meet for his divine presence.

My soul thirsted for God, even for the living God; how sweet were his promises! sweeter than honey and the honey-comb to the taste. Although I saw and realized my own unworthiness, that there was nothing in me to recommend me to his favor, yet I saw such a fulness and fitness in my Savior, his precious blood to atone for my sin, and his righteousness to justify me, I thirsted for all the mind that was in him. I hated every vain thought which came into my mind.

"Far from my thoughts, vain world, begone ;
Let my religious hours alone ;
Fain would my eyes my Savior see,
And wait a visit, Lord, from thee."

I had faith to believe that the Lord would, in his own good time, accomplish his work. I could rest upon his Word, and commit all my cares to him. I found his ways to be ways of pleasantness, and all his paths peace.

I was weaned from this world, and felt my treasure was laid up in heaven. Instead of my spiritual enemies triumphing over me, through the assistance of the Holy Spirit, they were conquered. Glory to God for his unbounded love ! blessed be his holy name for ever and ever. O, how sweet was the name of Jesus to my soul !

"If such the sweetness of the streams,
What must the fountain be,
Where saints and angels draw their bliss,
Immediately from thee ?

True religion is heart-work : it gives pleasure to the soul ; it is a little heaven begun below. That name which charms the hosts above, I felt to be my heavenly theme. I longed to see his lovely face.

Thus I went on enjoying great happiness ; sometimes for weeks together, I would meet with nothing to interrupt the chain of my meditations. Still I thirsted for more of his lovely presence ; it was all my cry, Let me enjoy more of thee ; give me more grace, more love, more humility, wean me more from this transitory world, and give me brighter hopes and evidences of my title to heaven.

I wanted to live the life of the righteous, fully assured it was the only way to secure a happy and triumphant

death. I wanted my fellow creatures to feel and enjoy the same salvation.

"If all the world my Jesus knew,
All the world would love him too.
O that the world might taste and see,
The riches of his grace;
The arms of love that compass me,
Would all mankind embrace."

I thought I was highly favored, that I stood upon a sure foundation. I sometimes fancied myself in possession of the goodly land — the land of Canaan — and listening to the word of command, that I should be of good courage, and my enemies should be as ashes under the soles of my feet; that I should fight the good fight of faith, and finish my course with joy, and henceforth was laid up for me a crown of glory, which he had promised to all those who love his appearing.

I thought my lines had fallen to me in pleasant places. I had a goodly heritage, and I hoped always to enjoy the same happiness. But in creation there are valleys as well as mountains, and frequently they are the most fertile; the most pleasing may not be always the most profitable. In every changing scene of life through which we pass, new trials and temptations arise.

One night, in the first of the summer of 1805, I had a dream, in which I thought a large flock of ducks lit down all around me; and as soon as I saw them, it occurred to me, the Lord had sent them for a token that I should never want for either food or raiment. At first, I was in great haste to catch and kill as fast as I could, fearing they would fly away before I had secured a sufficient supply; but the little creatures huddled around me, as tame

as if I had always fed them, and when I stooped down, would crowd their heads into my hand as if they wanted to be taken — for they were sent for that purpose. When I had done killing them, I looked around me with admiration and astonishment, to see the temporal supply, as I thought, sent me from heaven, with my heart lifted up with gratitude to my Maker, having their flesh for food, and their feathers for beds, and what is best of all, a token from God that I shall never want.

When I awoke, I wondered what it should mean, as I was not in any trouble or fear at the time, about any worldly concern whatever.

While I was musing, it occurred to me, perhaps in a short time I might be otherwise situated, and this might be a comfort and support to me. I thought the time is nigh, when our hay harvest will come on, a season which has always brought its trials; the suggestion was realized; for we never had so discouraging a season, neither did we ever meet with so much loss in our hay; so that my husband became quite discouraged in the business.

Satan left nothing undone to cast me down and destroy the peace and happiness of my mind; but well aware of his devices, and knowing I had no strength of my own to resist him, I looked to the strong for strength.

Satan is a cunning adversary, he goeth about as a roaring lion, seeking whom he may devour; he loves to cast his net about those who are in trouble: He is indeed a liar, and the father of lies, and a liar is not to be believed though he should speak the truth, he is a great enemy to truth, and truth is a great enemy to him, he cannot stand his ground, when truth, in the hand of faith is firmly engaged against him.

Our blessed Savior found it so, when he was attacked by him : but when Satan quoted the Scriptures erroneously, Christ quoted them correctly.

When I began to feel his fiery darts, I had recourse to the records of God's holy Word ; and when he suggested the evil consequence of our concerns, and tempted me to murmur against the allotments of Providence, over which we could have no control, I was enabled to resist him in the strength of the Lord ; and prayed earnestly for submission to his blessed will ; and if he saw fit to try me in the furnace of affliction, that he would give me patience, and sanctify it to the good of my soul. But Satan attacked me with great force, as though he would not be foiled, claiming it as his opportunity, to make me his prey. I was determined in the strength of Lord that I would not yield.

" In all my trouble's sharpest sting,
My soul to Jesus flies ;
My anchor's hold is firm in him,
When swelling billow's rise."

I thought over my past life, and called to mind the dealing hand of God with me, and the many victories he had enabled me to obtain over my spiritual enemies ; and I believed he was as able and willing as ever to assist me, and therefore concluded :

" Never will I remove,
Out of thy hands my course,
But trust in thy redeeming love,
And hang upon thy cross."

CHAPTER XIX.

WHEN I thought upon the Scripture records of many valiant servants of the Lord, who were called to fight his battles, and stood their ground, if I had the same degree of faith, and fought as manfully as they did, I might conquer too : for all things are possible to him that believeth. Only believe, and thou shalt see the salvation of God. They who trust in the Lord shall be as Mount Zion, that shall never be removed.

Abraham believed, and received the promised blessing ; and when Joshua took the lead of the children of Israel, after they passed over Jordan, went against Jericho and subdued it, with no other weapon than the sounding of ram's-horns.

Samson also, when his enemies beset him round about, found a new jaw-bone of an ass, and put forth his hand, and took it, and slew a thousand men therewith : Judges, 15 : 15. And when he was going down to Timnath with his father and mother, a young lion roared against him, and the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid.

David also, when he was but a stripling, triumphed over the enemies of God, and Israel.

1 *Samuel Chap. 17.* — Now the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which belongeth to Judah, and pitched between Shochoh and Azekah, in Ephes-dammim.

And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines.

And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side : and there was a valley between them.

And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span.

And he had an helmet of brass upon his head, and he was armed with a coat of mail ; and the weight of the coat was five thousand shekels of brass.

And he had greaves of brass upon his legs, and a target of brass between his shoulders.

And the staff of his spear was like a weaver's beam ; and his spear's head weighed six hundred shekels of iron : and one bearing a shield went before him.

And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array ? am not I a Philistine, and ye servants to Saul ? choose you a man for you, and let him come down to me.

If he be able to fight with me, and kill me, then will we be your servants ; but if I prevail against him, and kill him, then shall ye be our servants, and serve us.

And the Philistine said, I defy the armies of Israel this day ; give me a man, that we may fight together.

When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

Now David was the son of that Ephrathite of Bethlehem-judah, whose name was Jesse ; and he had eight sons : and the man went among men for an old man in the days of Saul.

And the three eldest sons of Jesse went and followed Saul to the battle : and the names of his three sons that went to the battle were Eliab the first-born, and next unto him Abinadab, and the third Shammah.

And David was the youngest: and the three eldest followed Saul.

But David went and returned from Saul to feed his father's sheep at Bethlehem.

And the Philistine drew near morning and evening, and presented himself forty days.

And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren:

And carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge.

Now Saul, and they, and all the men of Israel were in the valley of Elah, fighting with the Philistines.

And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle,

For Israel and the Philistines had put the battle in array, army against army.

And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren.

And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard them.

And all the men of Israel, when they saw the man, fled from him, and were sore afraid.

And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel.

And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God?

And the people answered him after this manner, saying, So shall it be done to the man that killeth him.

And Eliab his eldest brother heard when he spake unto the men and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle.

And David said, What have I now done? Is there not a cause?

And he turned from him toward another, and spake after the same manner: and the people answered him again after the former manner.

And when the words were heard which David spake, they rehearsed them before Saul: and he sent for him.

And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine.

And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth.

And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock:

And I went out after him and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard and smote him, and slew him.

Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

David said moreover, The Lord hath delivered me out of the paw of the lion, and out of the paw of the bear, and he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the Lord be with thee.

And Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail.

And David girded his sword upon his armour, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these, for I have not proved them. And David put them off him.

And he took his staff in his hand, and chose him five smooth stones out of the brook and put them in a shepherd's bag which he

had, even in a scrip ; and his sling was in his hand : and he drew near to the Philistine.

And the Philistine came on, and drew near unto David ; and the man that bear the shield went before him.

And when the Philistine looked about, and saw David, he disdained him : for he was but a youth, and ruddy, and of fair countenance.

And the Philistine said unto David, Am I a dog, that thou comest to me with staves ? and the Philistine cursed David by his gods.

And the Philistine said to David, Come to me, and will give thy flesh unto the fowls of the air, and to the beasts of the field.

Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield : but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied.

This day will the Lord deliver thee into mine hand ; and I will smite thee, and take thine head from thee ; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth : that all the earth may know that there is a God in Israel.

And all this assembly shall know that the Lord saveth not with sword and spear : for the battle is the Lord's, and he will give you into our hands.

And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine.

And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sank into his forehead ; and he fell upon his face to the earth.

So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine and slew him : but there was no sword in the hand of David.

Therefore David ran and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

And the men of Israel and of Judah arose, and shouted, and pur-

sued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.

And David took the head of the Philistine, and brought it to Jerusalem ; but he put his armour in his tent.

And when Saul saw David go forth against the Philistine, he said unto Abner the captain of the host, Abner, whose son is this youth ? And Abner said, As thy soul liveth, O king, I cannot tell.

And the king said, Inquire thou whose son the stripling is.

And as David returned from the slaughter of the Philistines, Abner took him, and brought him before Saul, with the head of the Philistine in his hand,

And Saul said to him, Whose son art thou, thou young man ? And David answered, I am the son of thy servant Jesse the Bethlehemite.

When I read those interesting accounts, I considered them to be figurative. Those professed enemies, Pharaoh, king of Egypt, Agag, king of the Amalekites, and Goliath of Gath, to represent Satan ; and those under their control, and in their service, to represent our spiritual enemies, the depravity of our nature, our besetting sins.

Satan is constantly engaged against the interests of Christ's kingdom, to devise means how to accomplish the destruction of mankind. But the blessed Jesus is fully able to save to the uttermost, all who come to God through him for refuge, from these numerous and potent foes, and from all their fierce allies. " Resist the devil, and he will flee from you."

It occurred to me as my enemies are spiritual, the weapons of my warfare must be spiritual also : of which I found a confirmation in the 6th of Ephesians, and tenth and following verses :

Finally my brethren, be strong in the Lord, and in the power of his might.

Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand.

Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness ;

And your feet shod with the preparation of the gospel of peace ;

Above all, taking the shield of faith, wherewith ye shall quench all the fiery darts of the wicked.

And take the helmet of salvation, and the sword of the Spirit, which is the word of God :

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

Thus I was plainly taught, by the Word of God, what kind of weapons were to be used, in order to conquer my spiritual enemies ; and when Satan should come like a flood, a standard was lifted up against him. The language of the prophet Habakkuk, 3 : 17, greatly encouraged me.

Although the fig-tree shall not blossom, neither shall fruit be in the vines : the labor of the olive shall fail, and the fields shall yield no meat ; the flock shall be cut off from the fold, and there shall be no herd in the stalls : Yet I will rejoice in the Lord, I will joy in the God of my salvation.

When contrasting myself with the Word of God, I found the world swayed my heart too much ; I could not submit to losses, and crosses, and disappointments, without being in some degree cast down and unhappy. I had too great a desire for worldly prosperity. I was convinced I had an enemy secreted within, which must be subdued before I could cheerfully adopt the language of Habakkuk.

I was sensible unless I obtained such a degree of grace as to enable me to be satisfied with what God in his wise Providence had allotted me, whether it were poverty, or a comfortable competency, I should be at war with Providence, and with a discontented, murmuring spirit, Satan would always find ground to shelter himself, and would be always disturbing my peace, and I should be liable to grieve the Spirit of God, and cause him to withdraw. The idea of being left in such a state I could not bear :

"No! in the strength of Jesus, no!
I never will give up my shield!"

These words were applied to my mind : "Prove me and see if I will not open the windows of heaven and pour you out a blessing, such as there shall not be room to contain."

I felt thankful to the Lord for the temptations which I had been enabled to endure as a trial of my faith and love, and the discovery of my own weakness, and the secret enemy of my heart, which had so bound me to the world.

It seemed as if every cord which tied me to the world gave way, and when Satan again assaulted me, I could call to mind young David with his sling and stone, and Joshua, throwing the walls of Jericho down. Daniel, also, cast into the lion's den ; but the Lord graciously delivered him.

Shadrach, Meshach, and Abednego, were thrown into the fire ; but the Lord rescued them.

At the command of Joshua, the heavenly bodies suspending their operations until he gained the victory over his enemies.

If Goliath had not gone forward and defied the armies

of Israel, he probably would not have been killed. If Satan had not taken the advantage of me in my trials and afflictions, perhaps I should not have had such a discovery of his devices, and the deceitfulness of my own heart ; neither should I have had such proof of the loving kindness of the Lord, in enabling me by his grace to endure and stand my ground against my spiritual foes, and not let them triumph over me. Glory be to God, my faith and love were greatly strengthened, and my resolution to obey his voice.

When Satan again attacked me, I could sing with the poet :

" By whom was David taught,
To aim the dreadful blow ?
When he Goliath fought,
And laid the Gittite low !
No sword nor spear the stripling took,
But chose a pebble from the brook.

'Twas Israel's God and king,
Who sent him forth to fight ;
Who gave him strength to sling,
And skill to aim aright.
Ye feeble saints, your strength endures,
Because young David's God is yours.

Who ordered Gideon forth,
To storm the invader's camp ;
With arms of little worth,
A pitcher and a lamp.
The trumpets made his coming known,
And all the host was overthrown."

O ! how loth was Satan to take his departure, for he would be still darting into my mind a variety of circumstances, trying to my disposition, to prevent resignation

to God's holy will, but blessed be his name, he enabled me to turn a deaf ear to Satan at once, and to sing :

" Although the vine his fruits deny,
The empty stall no herd afford,
But perish all the bleating race ;
Yet will I triumph in the Lord,
The God of my salvation praise."

My heart rejoiced in the Lord, and my mouth was filled with his praises, and the enemy seeing himself so completely baffled, seemed to sneak off like a snake in the grass.

From my first setting out in religion, I had been impressed with the danger of worldly entanglement ; it had been my daily prayer to be saved from its snares, and that my affections might be placed on things above.

Though I have been at times greatly tempted and cast down, I have never indulged in any known sin, or fled to the world for happiness. Blessed be the Lord, who hath brought me hitherto, and for the settled, peaceful state of mind I continued to enjoy to the end of the year.

The name of Jesus was my constant theme, and his promises my daily delight.

I had a number of favorite hymns which were expressive of the state of my mind, and being the language of my heart, I sung them with great pleasure and edification.

I Lo ! I come with joy to do,
The Master's blessed will ;
Him in outward works pursue,
And serve his pleasure still.
Faithful to my Lord's commands,
I still would choose the better part ;
Serve with careful Martha's hands,
And loving Mary's heart.

- 2 Careful without care I am,
Nor feel my happy toil;
Kept in peace by Jesus' name,
Supported by his smile.
Joyful thus my faith to show,
I find his service my reward;
Every work I do below,
I do it to the Lord.
- 3 Thou, O Lord, in tender love,
Dost all my burthens bear;
Lifts my heart to things above,
And fix it ever there!
Calm on tumult's wheel I sit,
Midst busy multitudes alone,
Sweetly waiting at thy feet,
Till all thy will be done.
- 4 Thou, O Lord, my portion art,
Before I hence remove;
Now my treasure and my heart
Are all laid up above:—
Far above all earthly things,
While yet my hands are here employed
Sees my soul the King of kings,
And freely talks with God.
- 5 O that all the art might know
Of living thus to thee,
Find their heaven begun below,
And here thy glory see;
Walk in all the works prepared
By thee to exercise their grace,
Till they gain their full reward,
And see thy glorious face!

- 1 O thou who camest from above,
The pure celestial fire to impart —
Kindle a flame of sacred love,
On the mean altar of my heart.
 - 2 There let it for thy glory burn,
With inextinguishable blaze ;
And trembling to its source return,
In humble love and fervent praise.
 - 3 Jesus, confirm my heart's desire
To work, and speak, and think for thee ;
Still let me guard the holy fire,
And stir up thy gift in me.
 - 4 Ready for all thy perfect will,
Thy acts of faith and love repeat ;
Till death thy endless mercies seal,
And make the sacrifice complete.
-

- 1 When quiet in my house I sit,
Thy book be my companion still ;
My joy, thy sayings to repeat,
Talk o'er the records of thy will,
And search the oracles divine,
Till every heart-felt word be mine.
- 2 O, may the gracious words divine,
Subject of all my converse be ;
So will the Lord his follower join,
And walk and talk himself with me :
So shall my heart his presence prove,
And burn with everlasting love.



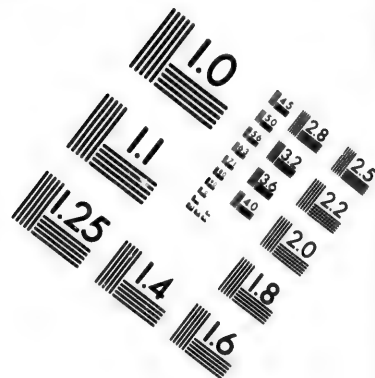
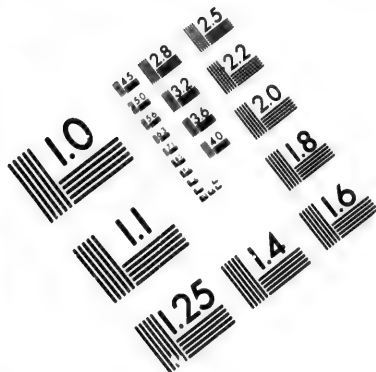
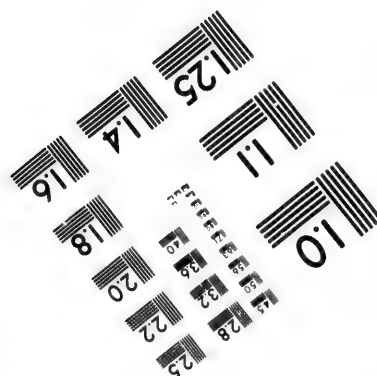
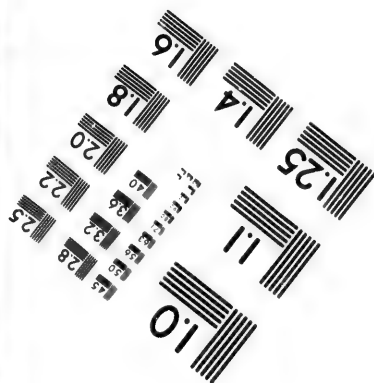
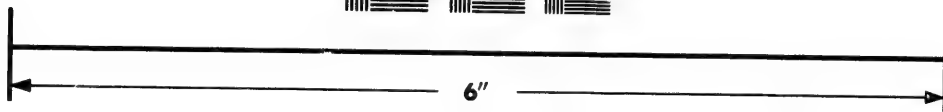
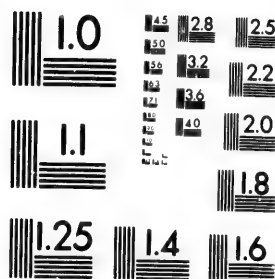


IMAGE EVALUATION TEST TARGET (MT-3)



Photographic
Sciences
Corporation

23 WEST MAIN STREET
WEBSTER, N.Y. 14580
(716) 872-4503



- 3 Oft as I lay me down to rest,
O, may the reconciling word
Sweetly compose my weary breast,
While on the bosom of my Lord,
I sink in blissful dreams away,
And visions of eternal day.
- 4 Rising to sing my Savior's praise,
Thee may I publish all day long ;
And let thy precious word of grace
Flow from my heart, and fill my tongue.
Fill all my heart with purest love.
And join me to the church above.
-

- 1 I'll praise my Maker while I've breath,
And when my voice is lost in death,
Praise shall employ my nobler powers.
My days of praise shall ne'er be past,
While life, and thought, or being last,
Or immortality endures.
- 2 Happy the man whose hopes rely
On Israel's God ; he made the sky,
And earth, and seas, with all their train ;
His truth for ever stands secure,
He saves the oppressed, he feeds the poor,
And none shall find his promise vain.
- 3 The Lord pours eye-sight on the blind,
The Lord supports the fainting mind ;
He sends the laboring conscience peace,
He helps the stranger in distress,
The widow and the fatherless,
And grants the prisoner sweet release.

O my blessed Lord, I thank thee for the many favors conferred on the least and most unworthy of thy creatures. I am entirely incapable of performing any thing aright before thee of myself; I am dependent upon divine assistance for progress in my heavenly journey. Pardon, I beseech thee, the many defects and short-comings in my duty to thee and my fellow-travellers to eternity. O, help me so to live in time, remembering that I must give account of my stewardship. O my Father, I humbly pray thee, prepare me for every event of life, and furnish me with grace, that I may steadfastly persevere in every duty, and not only walk, but run with patience the race set before me, looking to Jesus, that at length I may safely arrive at the heavenly kingdom, and find admittance through the gate into the city, and have assigned me some happy place :

“ Where I may behold thy lovely face,
With strong, immortal eyes;
And feast upon thy heavenly grace,
With pleasure and surprise.”

These blessings I implore for myself and all believers, for the sake of my Lord and Savior, Jesus Christ. Amen.

CHAPTER XX.

I CONTINUED exceedingly happy, until I received a letter from my brother-in-law, informing me of the death of their daughter, and enclosing a lock of her hair. It was so sudden a shock, that I was quite overcome with sorrow, sympathizing with my dear brother and sister for the loss of their only child.

After continuing for many years in a delicate state of health, my dear sister was blessed with a lovely daughter, the joy and hope of their earthly home; but alas! at eight years old the blooming hope was blasted; enforcing the following poetical remark:

"The dear delights we here enjoy,
And fondly call our own,
Are but short favors borrowed now,
To be repaid again."

DEAR BROTHER AND SISTER: —

I take this opportunity to write you a short lamentation on the death of our dear Rebekah, who died on Monday, the fourteenth inst.

But O, my dear babe, must I never more see thy lovely smiling face, nor hear thy pleasant voice? Must I no more be delighted with thy graceful conduct? nor feel my heart glow with gratitude to the Lord, for having

given thee to us ? Must I bid farewell to all the prospects of one to comfort us in our declining years, or to assist us in our feeble state of mortality ?

Very pleasant hast thou been unto us, my dear ; thy love to us was wonderful ! Thou wast cheerful and agreeable in thy life, patient in thy sickness, and pleasant in thy death ; and how shall I restrain my flowing tears for the loss of my only child ?

“ My sorrows like a flood,
Impatient of restraint,
Into thy bosom, O my God,
I pour out my complaint.”

But why do I indulge those affectionate tears, or sorrow for the dead, as others who have no hope of future happiness ?

Why do I not give place to the comforting hope of the gospel, which I hear from the Savior ? “ The maid is not dead, but sleepeth.”—*Matt.* 9 : 24.

“ For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him, at the great resurrection morn : when the trumpet shall sound, and the dead shall be raised.”—1 *Thess.* 4 : 14.

“ They sleep in Jesus and are blest,
How kind their slumbers are,
From sufferings and from woes releas'd,
And freed from every snare.”

From every snare of this lower world, and from every temptation that might allure thy youthful and innocent heart to forsake the ways of religion and sobriety, to regard lying vanities and forsake thy own mercies. Thou art

freed from every care for either food or raiment for thy body.

Thou art fed from the tree of life which grows in the midst of the paradise of God.

Thou art clothed in white raiment, and hast a crown of righteousness on thy head.

Thou art taught to play on the golden harp above, and to sing the song of Moses and the song of the Lamb.

I have been careful for thy education, and to teach thee to read the Holy Scriptures, in order to know the way of life and salvation ; but thou art now reading thy Maker face to face, and seeing him as he is, and beholding his glory ! O, might these considerations prove a constant cordial to my dejected spirit, and support me under this heavy conflict with my natural tenderness for my dear babe. Farewell, my daughter, Jesus calls thee home ; my bleeding heart resigns : Thy will be done.

Our dear mother is now with us, but is not very well, and sends her kind love to you and yours. I hope to hear from you by the bearer of this ; I want to see you ; but an interest in your effectual fervent prayers may avail much to our present comfort and support, as well as to our future and eternal happiness.

“ O happy, happy place,
Where saint and angel meet,
There we shall see each others' face,
And all our brethren greet.
The church of the first born,
We shall with them be bless'd,
And crowned with endless joy, return
To our eternal rest.”

With true affection,

Your brother and sister,

GERSHOM and LEVINE BONNELL.

Burton, Jan. 20th, 1805.

N. B.—Your sister is very unwell. She bears her affliction with much patience ; yet her wound is deep. I fear it will be the means of shortening her days.

After reading the above, my natural affections were so powerfully moved upon, that my appetite and sleep departed from me, and my spirits greatly sunk. I tried to rise above it, but was not able to do so for a length of time.

My dear afflicted brother and sister were continually upon my mind, and I wept in bitterness of spirit for them ; at length I became more reconciled, and my spirit more settled ; but I found I had lost in some degree the great joy with which I had been so highly favored, and feared I had by my excessive grief offended my Maker, which caused me considerable uneasiness of mind. I constantly felt the supporting grace of God, and his promises frequently applied to my mind ; but neither were my affections so raised, nor my joy so rapturous as before.

I continued to watch and pray, and resolved in my heart to follow the Lord fully to the end of life in his own way, as laid down in his blessed Word, satisfied that my duty was the same, whatever might be the state of my feelings.

I was determined by divine assistance, to hang upon him by faith, and would not let him go, confident that he would not forsake me.

The first day of January I rose early in the morning, and took the Bible, hoping to receive a pledge of God's love to me. The first passage on which I cast my eye was the ninety-first Psalm. I read it with great delight ; every word afforded me great encouragement.

He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust.

Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day.

A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

Only with thine eyes shalt thou behold and see the reward of the wicked.

Because thou hast made the Lord which is my refuge, even the Most High, thy habitation;

There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

For he shall give his angels charge over thee, to keep thee in all thy ways.

They shall bear thee up in their hands, lest thou dash thy foot against a stone.

Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him.

With long life will I satisfy him, and show him my salvation.

When faith was in exercise, the promises seemed to be all my own. I enjoyed many comforting seasons, and strove to keep my head above the water-floods, which in various ways assailed my faith; but I was enabled to hold on my way, strong in the strength which God supplies, through his eternal Son.

CHAPTER XXI.

THE first of May, 1806, we removed into the city of St. John, which was what I had greatly desired and earnestly prayed for, that I might be blessed with a home near the house of God—that I might have an opportunity of constantly attending and enjoying the means of grace, which I esteemed one of the greatest privileges on earth. The language of David would often come into my mind: “One thing have I desired of the Lord, and that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.”

When the time came for our removal, I thought of many difficulties that might devolve upon us, in consequence of the business in which we were to be engaged, and with which I was entirely unacquainted.

I was afraid it might prove a snare to us in many ways. I was jealous of my own heart, lest I should crave the profits arising from the sale of liquor, which might be used in a sinful way by those who purchased it. Besides, I was always fond of retirement.

Having weighed these things over in my mind, I felt my spirit embarrassed and cast down. One day I asked my husband if he was not afraid that selling liquor would

prove a snare to us. I said, many who followed that business, fell victims to it themselves. He replied, he could not live in town but by keeping shop, and that his health would not admit of his remaining longer on a farm.

I endeavored to look up to the Lord, who was my only refuge, and the promise, "The Lord shall fight for you," was applied to my mind with great comfort. I was enabled to cast my care upon him, hoping through whatever afflictions I should be called to pass, he would give me strength according to my day. I felt encouraged to hope in God, that he would, by his kind Providence, open a way for our temporal prosperity, and also give me grace and wisdom, that I might maintain a single eye to his glory in all my thoughts, words, and actions, and that my heart might be wholly devoted to him.

I found in our new situation, a great accession of Christian privileges, and some new trials; particularly, a constant interruption of that sweet retirement which I so much enjoyed in the country, and the cares of worldly business under some discouragements, often weighed down my spirits, and I was frequently inclined to a discontented state of mind; but when the scale of prosperity preponderated over that of adversity, I felt relieved from the fear of worldly failure, though for a time our prospects of accumulation were precarious.

My hope was in the Lord, who made heaven and earth, whose are the cattle upon a thousand hills, and all our circumstances and affairs are under his control. I felt sensibly it was my duty to be industrious, prudent, and careful in all my domestic concerns, put my trust in the Lord, submit to his holy will, and be content in whatever situation he saw fit to place me.

I was afraid of the world, and determined by grace, whatever burthen it was to my mind and labor to my hands, it should not have possession of my heart; therefore I kept a constant watch over my disposition, praying that I might be enabled to give my heart unreservedly to God; and when I attended religious meetings, to say to all my worldly cares, as Abraham said to his young men, when he was going to the mountain to offer up his son: "Stay you here, while I go yonder and worship;" and I was seldom troubled with them until I returned home.

I never burthened my leader with a detail of my difficulties, because I enjoyed many mercies and comforts, both temporal and spiritual.

I always endeavored to cultivate a grateful sense of the goodness of God toward me, and speak of my feelings under that influence, and tell of my hope in God, and not look on the dark side of every thing, complaining to my fellow creatures, who could not relieve me; but to lay all my trials and afflictions before the Lord, and wait his time to remove them.

I kept no regular journal, and it was not in my power to call to mind but a small part of my exercises, for several years, only some particular circumstances, in order to keep an eye upon them, hoping at some future period to be able to write more particularly.

November 25th, 1810. I visited a sick woman, for whom I was much concerned, fearing she was not prepared for death. On asking if she found any change in her mind, she replied she had not; and that her heart was very hard, destitute of every good thing, and unalarmed at the thoughts of death. Having listened to her statement, and fearing she would die in her sins, I

labored with her, prayed for her, was melted into tenderness before God, and much encouraged on her account. A pious woman came in, who had sometime previously lost her husband, with whom I sympathized in her affliction, who said it was a great loss indeed, and observed, no doubt it was all for the best, for many professors of religion became apostates, and if he had lived, it might have been his case. These words went to my heart like a dart, and produced the same feeling as, some time ago, when opening upon that hymn :

“O Lord, with trembling I confess,
A gracious soul may fall from grace;
The salt may lose its seasoning power,
And never, never find it more.”

I thought, what can be the cause of those unhappy sensations, when reading or conversing about those who have fallen into despair ; surely, this is a bad symptom on my side. Still I did not believe it was my case, though it produced a disagreeable feeling, for which I was at a loss to account.

In the evening, I went to hear the Rev. Wm. Black preach. The text was Luke 16 : 25. — “But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things ; but now he is comforted, and thou art tormented.” While Mr. B. was preaching, the thought struck me, you are not so happy as you used to be, when sitting under such an interesting sermon. I could not deny it. I began to reason out the cause, and gave way to reasoning, until a dark cloud gathered over my mind. As Mr. B. proceeded to describe the awful state of Dives, I was tempted to think my state was like his ; it came into my mind to leave the

chapel ; but my better judgment opposed it, and I felt alarmed to think that I could not bear to hear the Word of God. I said to myself, what does this mean ? Shall I, who have been a Christian so many years, and enjoyed such a comfortable hope of future happiness, be finally cast down to hell ? As I do not feel guilt for sin, nor condemnation in my conscience, this must be a temptation of Satan.

I will now fall down upon my knees before the Lord, in the pew, in the midst of this assembly, and will lift up my heart to God, to remove the temptation. I did so, and it pleased the Lord to bless me with immediate relief. I arose at the close of the sermon, in such a calm state of mind, as to unite with and greatly enjoy the singing.

When I returned home, I retired to give God thanks, and implore his continued protection, that I might not be again troubled with despairing feelings. I endeavored to cast myself at his feet, pleading my own unworthy, helpless, sinful state, and his precious blood, the only fountain sufficient to wash away my sins. From an early period of life I had been enabled to fly to Jesus Christ for refuge, and found him to be my Savior and friend, through every changing scene ; and was determined, if I perished at last, to perish at his feet, calling upon his name.

I found the severe ordeal of temptation through which I had passed, discovered to me more clearly the craftiness of Satan, and the work of grace in my soul ; a humbling sense of my own unworthiness drove me afresh to the throne of grace, and a reunion by faith to the Lord Jesus Christ, in whom I was enabled to rejoice, as my reconciled God and Father.

“Bless the Lord, O my soul, and forget not all his ben-

efits, who crowneth thee with loving kindness and tender mercy."

"What thanks I owe thee, and what love,
A boundless, endless store,
Shall echo through the world above,
When time shall be no more."

I have been taught a fact which I hope will be of service to me all the rest of my pilgrimage ; that is, although I were ever so happy in religion, and enjoyed ever so much of the love of God, yet I had need of as constant watchfulness against temptation as at any time.

It is a truth which ought always to be remembered, that Satan is an enemy to God and our own souls, a powerful enemy, the prince of the power of the air, who rules in the hearts of the disobedient — all who continue to pursue the delights and sinful pleasures of this vain world, continue contented in their sins, until their eyes are closed in death ; consequently he will rule over them and in them to all eternity ; being always in misery himself, he can only communicate what he has and is to others ; therefore the wages of sin is death.

The people of God are liable to suffer from his evil suggestions, being ignorant of his devices.

Satan's first design is to tempt to the neglect of duty, and just in proportion to the sin of omission, the mind becomes dark, gloomy, cast down, and unhappy.

Opposites destroy their opposites, and it is under a sense of loss, sustained by opposition, the following exclamations have emanated :

"I shall one day fall by the hand of Saul. O that it were with me as in days past, when the candle of the Lord shone bright upon me, and I walked through dark places ;

tender when the love of God was shed abroad in my heart, and I enjoyed sweet communion with him, and a bright evidence of my acceptance. O, there is nothing I desire so much as the favor of God."

I have no intention to turn back to the world, it has nothing to give which can make me happy. I would not wittingly sin against God, it grieves me to the heart to think I ever offended him. O that my heart were cleansed from all sin. I know without holiness I can never see his face in glory. Sweet peace is one of the greatest temporal enjoyments, national, domestic, personal, and above all, the peace of God, which surpasseth all understanding :

" Which the world cannot give or destroy,
The heart-felt sunshine and the soul's full joy."

I am convinced that by refusing to receive comfort from the simple plain truths of God's word, is to resist the spirit of God, and by resisting we grieve him, and by our unbelief cause him to depart from us ; but glory be to God for his forbearance and patience toward me, he convinced me of my error, restored me to his favor, and renewed my strength like the eagle's. I thought I was one of the happiest creatures on earth, and all I enjoyed was through the merits and atonement of my blessed Savior.

I began to think the Lord was preparing me for afflictions and trials, such as I had never before experienced. "Now no chastisement for the present seemeth to be joyous, but grievous, nevertheless, afterward it yieldeth the peaceable fruits of righteousness to those who are exercised thereby."

I thought I could say with David, "Surely I have quieted myself as a child that is weaned of his mother ; my

soul is even as a weaned child." I felt afflictions had a tendency to wean me from the world, and from those who were my earthly ties; but my prayers were continually for them; I thought I would rather lay down my own life than that they should die in their sins.

Although my trials were great, they were profitable; it was good for me to be afflicted. I was determined if possible that patience should have its perfect work; it was humbling to my proud nature, my flesh would complain; but my soul would rejoice and acknowledge the hand of God, if it be his will, and promotive of his glory, and the good of my soul, I ought to rejoice even in tribulation.

"God's furnace doth in Zion stand,
But Zion's God sits by;
As a refiner views his gold,
With an observant eye."

The refiner sits looking upon the crucible until he sees his own image reflected upon the liquid metal; the process is then complete.

O, what love do I see manifested towards me by a gracious God; may my soul submit with Christian fortitude; kiss the rod and him who hath appointed it; as a faithful soldier of Jesus Christ may I be faithful unto death, that I may receive a crown of life.

The following lines were often a great comfort to me:

O Zion, afflicted with wave upon wave,
Whom no man can comfort, whom no man can save;
With darkness surrounded, by terrors dismayed,
In toiling and rowing thy strength is decayed.

Loud roaring the billows now nigh overwhelm ;
 But skilful the pilot, who sits at the helm ;
 His wisdom conducts thee, His power thee defends,
 In safety and quiet, thy warfare He ends.

O fearful ! O faithless ! in mercy he cries,
 My promise, my truth are the light in thine eyes ;
 Still, still I am with thee ; my promise shall stand,
 Through tempest and tossing I'll bring thee to land.

Forget thee I will not, I cannot ; thy name
 Engraved on my heart doth forever remain ;
 The palms of my hands whilst I look on I see
 The wounds I received, when suffering for thee.

I feel at my heart all thy sighs, and thy groans ;
 For thou art most near me, my flesh and my bones ;
 In all thy distresses, thy head feels the pain,
 Yet all are most needful, not one is in vain.

Then trust me, and fear not, thy life is secure ;
 My wisdom is perfect ; supreme is my power ;
 In love I correct thee, thy soul to refine,
 To make thee at length in my likeness to shine.

The foolish, the fearful, the weak are my care,
 The helpless, the hopeless, I hear their sad prayer ;
 From all their afflictions, my glory shall spring,
 And the deeper their sorrows, the louder they'll sing.

Blessed be the Lord, for his unbounded love ; O what
 helps did he afford me in the time of my affliction ; both
 from his word, and from Psalms, and Hymns, which were
 so applicable to my case.

I will lift up mine eyes unto the hills, from whence
 cometh my help ; my help cometh from the Lord, which
 made heaven and earth.

He will not suffer thy foot to be moved ; he that keepeth thee will not slumber.

Behold he that keepeth Israel shall neither slumber nor sleep.

The Lord is thy keeper, the Lord is thy shade on thy right hand.

The sun shall not smite thee by day, nor the moon by night.

The Lord shall preserve thee from all evil ; he shall preserve thy soul.

The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.

This promise also, was a great support to my mind :

They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever.

CHAPTER XXII.

THE first of May, 1816, my husband gave up business, rented the lower part of the house, and removed into the upper part ; his health being very poor, and himself advanced in years.

I was greatly relieved for a little while, being fond of retirement. In the course of the summer, I made a visit to the country to see my friends, who received me with marked kindness and love.

Not having enjoyed the like privilege for many years, it invigorated my constitution, and greatly refreshed my spirits. In about four weeks I returned home again, and was kindly received by my husband and friends in the city. While in the country I could say :

The calm retreat, the silent shade,
With prayer, and praise agree,
And seem by thy sweet bounty made,
For those who follow thee.

But having so greatly enjoyed the rural scenery, my dear friends, kind hospitality, and company, I had to complain :

Our nearest joys, and dearest friends,
The partners of our blood :
How they divide our wavering minds,
And leave but half for God.

Towards the close of the year, my troubles again revived, and like a mariner in time of danger, I was put to my wits' end : however, I had cause to be thankful, the storm sometimes subsided, and a sweet calm ensued.

On the Sabbath evening previous to the New Year of 1817, our minister, the Rev. Wm. Croscob, notified the people, that a Watch-night would be held, to commence at nine o'clock, and to continue until after twelve.

Though it was with me a time of peculiar affliction and sorrow, I anticipated much enjoyment from that solemn means of grace.

I was by domestic circumstances prevented from attending until ten o'clock, and then I went to the chapel with a heavily burthened mind ; but during the varied, and interesting exercises, my heart was raised to God in prayer, and considerably encouraged and relieved. Near the close, Mr. C. said, we have now ten minutes before the commencement of the New Year, which we will spend in silent prayer before the Lord ; they were sweet moments to me, the clouds were dispersed, and my soul was made truly happy in God.

I returned to my house with great joy, having realized that it was not a vain thing to wait upon the Lord : Glory to his great and holy name for ever and ever.

Many were the afflictions I was called to pass through : but I was greatly supported under them.

On the ninth of February, my husband was taken quite unwell, and although every exertion was made for his recovery, he still continued to grow worse, and lingered until the first day of March, 1817, when he departed this life. About a week before his death, I was enabled to sign him up to the Lord : But alas ! how was I overcome when I beheld my companion a lifeless lump of clay ?

When I took my last farewell until the morning of the resurrection, my knees bent under me, and I had scarcely strength sufficient to support me. Death and eternity are serious matters.

I derived much comfort from the cheering sentiments of the Psalmist :

Psalm 123. — Unto thee I lift up mine eyes, O thou that dwellest in the heavens.

Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress ; so our eyes wait upon the Lord our God, until that he have mercy upon us.

Have mercy upon us, O Lord, have mercy upon us : for we are exceedingly filled with contempt.

Psalm 139. — O Lord, thou hast searched me, and known me.

Thou knowest my down-sitting and mine up-rising, thou understandest my thought afar off.

Thou compassest my path and my lying down, and art acquainted with all my ways.

For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether.

Thou has beset me behind and before, and laid thine hand upon me.

Such knowledge is too wonderful for me ; it is high, I cannot attain unto it.

Whither shall I go from thy Spirit ? or whither shall I flee from thy presence ?

If I ascend up into heaven, thou art there : if I make my bed in hell, behold, thou art there.

Search me, O God, and know my heart : try me, and know my thoughts :

And see if there be any wicked way in me, and lead me in the way everlasting.

During the two years and four months of my widowhood, the Lord was my helper, my keeper, and my king.

These words were also very refreshing to my mind :
“ What times I am afraid, I will trust in the Lord.” I
saw a delightful fulness and appropriateness in the prom-
ises of God to my situation. I could receive St. Paul’s
declaration, “ All is yours, Ye are Christ’s, and Christ is
God’s”

mind :
rd." I
e prom-
Paul's
Christ is

CHAPTER XXIII.

THE thirtieth day of June, 1819, I was married to Mr. Leverit Bradley.

The following lines I wrote a few days previous to that event :

O, may our hearts be joined in one,
While on this earth we rove,
And when we lay our bodies down,
May they ascend above.

There in sweet strains of love divine,
We'll sing our Maker's praise,
And in His glorious image shine,
Saved monuments of grace.

We have nothing here to call our own,
Our treasure is above ;
We would not wish an earthly crown,
Our riches be his love.

We are strangers here, but travel on ;
Our journey soon will end ;
And when our work on earth is done,
To heaven may we ascend.

The earthly goods we here possess,
We hold with a loose hand ;
And wait our heavenly Father's call,
And go at his command.

May wisdom be our constant guide,
And grace our vessels fill ;
Till we are seated by his side,
His wondrous love to tell.

O! how transporting is the thought,
That Jesus is our friend ;
To him who call'd the world from nought,
Be glory without end.

Jan. 1, 1830.—O Lord, I beseech thee, make me truly thankful for the mercies of the day past, and for all the blessings with which a life so unprofitable and unworthy has been favored.

O, give me a humbling sense of my sinfulness and shortcoming, and help me to lay aside every weight and the sin which most easily besets me, that I may fight the good fight of faith, and finish my course with joy.

How delightful is the expectation of beholding thy face in glory. “Whom have I in heaven but thee, and there is none upon earth I desire in comparison of thee. When my heart and flesh shall fail, be thou the strength of my heart and my portion for ever.”

O Lord, I beseech thee, pity those who are destitute of this blessed hope, and give them grace to repent, believe, and seek until they find the salvation of their souls.

3d. — Sabbath morning visited, talked, and prayed with a sick woman. O Lord, I thank thee for strength of body and mind to perform so delightful a task ; may my feeble

efforts for her good be crowned with the divine blessing, that she may be brought to repentance, faith in the Lord Jesus, and sound conversion, that the Holy Spirit may witness to her soul that she is born of God.

Go with us to thy house, and bless the assemblies of thy saints this day ; may thy ministers be clothed with salvation and thy saints shout for joy.

Rev. J. B. Strong preached from 1 Chron. 29 : 5 : "Who then is willing to consecrate his services this day unto the Lord." After speaking of the character, age, and infirmities of king David, the charge to his son, and all Israel to persevere in bringing their offerings to build the house of the Lord, he improved and spiritualized the subject to the edification of the congregation, and gave the sacrament.

At three o'clock I met my class, a privilege which I greatly enjoy, and a work in which I delight to direct, encourage, and urge on my Christian sisters, in their heavenly journey, that being strengthened by the Spirit's might in the inner man they may continually grow stronger and stronger.

In the evening Rev. E. Wood preached from Gen. 28 : 20, 21. "And Jacob vowed a vow, saying, If God will be with me, and keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace ; then shall the Lord be my God." After sermon, which was calculated to be a great blessing to all present, the covenant with God was renewed — a solemn and impressive time.

"To each the covenant blood apply,
Which takes our sins away,
And register our names on high,
And keeps us to that day."

10th. — Rev. E. Wood preached from Hebrews 10 : 35. “Cast not away therefore your confidence, which hath great recompense of reward.” In the evening, Rev. J. B. Strong preached from Acts 13 : 38, 39. “Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins : And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.”

How great is the mercy of God to us, that we have the glorious gospel preached in its purity. O, may it be sanctified to the good of every soul.

13th. — I held a prayer meeting at Mr. Smiler’s ; conversed with Catharine, who seems very desirous to obtain the knowledge of sins forgiven.

O Lord, I humbly pray thee to look in mercy upon her, and give her grace, faith, and zeal, and may her resolution be,

“O Lord, I will not let thee go,
Until a blessing thou bestow.”

From thence I went to Mr. Wm. Hewet’s ; conversed and prayed with Mrs. H. for the last time. She has been four or five weeks very comfortable in her mind, ready and waiting for the summons to come and beckon her away.

She said, “When you, Mr. Wood, and all the people will be praising God here, I shall be praising him among the holy angels in heaven, where I hope we shall all meet to praise him together.”

14th. — At two in the afternoon, Mrs. Hewet, after exclaiming happy, happy, happy, in the full triumph of faith, took her flight, from Calvary to Zion’s height. May the testimony she has left prove a lasting blessing to the family

and highly encouraging to all who are seeking the same salvation.

17th. — Rev. Mr. Strong preached this morning from Matt. 7: 21: "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

Rev. Mr. Wood, read the funeral service in the chapel at Mrs. Hewet's funeral, which was numerously attended, and preached in the evening from Job 22: 21. "Acquaint now thyself with him, and be at peace; thereby good shall come unto thee." May the word spoken be as good seed, sown upon good ground, and produce abundantly to God's glory.

At three in the afternoon, I met my class.

I thank thee, O Father, for the privileges I have enjoyed this day. Guide my hand and inspire my heart; teach me wisdom, and make me altogether such as thou wouldst have me, and may I completely answer the end of my creation, by dedicating myself unreservedly to thee.

19th. — About eleven at night, an alarm of fire went through the street. I saw a great light; it proved to be at Indiantown. It is cause of thankfulness, that during the year past we have had but one serious fire, which was the poor-house, burnt down last winter. O Lord, look in pity upon us, and protect us from the judgments we so richly deserve, because of our manifold sins and transgressions which we have committed against thee; make us a humble and contrite people, such as thou canst delight to bless.

Jan. 24. — Rev. Mr. Wood preached from Heb. 12: 1.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." In the evening, Rev. J. B. Strong preached from Isaiah 3: 10. "Say ye to the righteous, it shall be well with them; for they shall eat the fruit of their doings." O Lord, bless the seed which has been sown this day, both here and all over the earth; for all souls are thine; save them for Christ's sake. Amen.

31st.—Rev. Mr. Smithson preached a missionary sermon from Isaiah 28: 16, and in the evening from Mark 1: 15. May an abundant blessing attend his word, and his work be prospered to the ends of the earth.

O Lord, revive thy work in the hearts of all mankind, and especially in my little class, that both our graces and numbers may be increased, and that we may all grow up into our living Head.

Feb. 24th. — O Lord, I thank and praise thy great and holy name for thy loving kindness and multiplied mercies toward me, thy unworthy creature; I thank thee for the comfortable influences of thy Holy Spirit this morning; I feel in my declining years the fulfilment of those promises which were so precious to me in the days of my youth. I see how delightfully the wheel of time and Providence run parallel with each other, to bring about those events so long foretold.

"Though sin and Satan rage and rave,
Yet Jesus' precious blood can save."

25th. — I thank my God for the witness of the Holy Spirit, and for the stability of mind which I enjoy, builded

upon the sure foundation stone, Jesus Christ, the rock of my salvation.

"How sweet to enjoy that calm repose,
Which from love's sacred fountain flows;
The sea, how calm, when winds subside,
And all the roughness of the tide."

March 1st.—This day, thirteen years ago, my first husband, David Morris, departed this life; it was a solemn day to me. O Lord, I beseech thee, prepare me also for my exit out of time into a blissful eternity. O, plunge me in that fountain which is open for sin and uncleanness, that I may be every whit made whole.

4th.—Blessed be the Lord for the many mercies of life, and particularly for divine assistance afforded me this day, while engaged in writing such a lengthy letter to my dear brother; the subject of which being upon religion, and intended for a member of another church, I felt it my duty to submit its contents to the investigation of the superintendent minister and others, that if my views were not right, or not in accordance with the analogy of faith, I might be corrected, and the cause saved from reproach on my account. The design in this undertaking is fully to develop my views of gospel truth and grace, manifest my kind Christian regard for my brother, and to let my light shine before others to the honor and glory of God.

May 1st.—O thou, who art the King of kings, and Lord of lords, who hast laid the foundations of the earth, who holdest the waters of the seas as in the hollow of thy hand, and takest up the isles as a very little thing; who hast made all things out of nothing by the word of thy power, and nothing is too hard for thee to do; who hast

laid our help upon One mighty to save, even thy dearly beloved Son, and hast promised that whatsoever we shall ask in his name we shall receive — enable me to aim in all things by a single eye to promote the divine glory; direct me by thy Holy Spirit, cleanse me from all sin, make me acceptable in thy sight, and like Mary, may I be continually found at my Savior's feet, emptied of self, and filled with the love of God; that thy blessed image may be enstamped upon my heart, and that all my doings may be ordered by thy government; that I may neither fear the frowns nor regard the flatteries of this world; that my mind may be wholly set upon thee, and that thy word may be my meditation all the day, and every day. Pour out thy Holy Spirit upon all people, and hasten the glorious day when all shall know thee; when all the nations of the earth shall bow to thy sceptre, and Satan's kingdom shall fall as lightning from heaven; that thy children may get a complete victory over both him and themselves; that sin may be all destroyed; that Jesus Christ our Lord may rule in us and reign over us, evermore. Amen.

March 13th. — Mysterious are the ways of thy Providence, O Lord, who dwellest in thick darkness as in the bright effulgence of unapproached light; whose way is in the whirlwind as in the mighty deep; the darkness and the light are both alike to thee; therefore, may none of the occurrences of time impede our progress in following after thee in the path of our duty.

“Deep in unfathomable mines
Of never-failing skill,
He treasures up his bright designs,
And works his sovereign will.

Ye fearful saints, fresh courage take,
The clouds ye so much dread,
Are big with mercy, and shall break
In blessings on your head."

14th.—Rev. Mr. Strong preached from Isaiah 35: 10.
"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Bless the Lord, O my soul, for the privilege of the gospel in its purity; blessed are the people who hear and know the joyful sound. May we prove ourselves to be the true citizens of Zion. May the Captain of our salvation enable us to fight manfully under his banner, and put to flight all our spiritual foes, that we may rejoice in our Redeemer, and be washed from our sins in his blood. In the evening, Rev. E. Wood preached from Acts 17: 31.—"Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." The Lord prepare me for the solemnities of that day, for which all other days were made, and may I be clothed with the robe of righteousness and the garments of salvation.

15th.—Another day is gone, never to return! O, hasten that glorious day when all shall know the Lord, from the setting to the rising sun; when peace and love shall reign in every heart.

16th.—Rev. J. B. Strong preached this evening from Malachi 3: 16, 17. My soul was truly delighted to hear Christian communion so highly recommended and enforced by Scripture example. It is the delight of my soul to

converse with Christians upon religious subjects — to tell of my Savior's love, and invite others to partake with me of the gospel feast.

It has been a blessed day to my soul; some texts of Scripture have opened to my mind with clearer light than ever before, praise the Lord. How gently did the Lord deal with the first nations of men, and how gradually did the light of divine revelation discover the great evil of sin, and direct to the propitiatory means of appeasing the divine displeasure, by the sacrifice of innumerable innocent creatures, as types and shadows under the law of good things to come. How it ought to humble us as in the dust, to think of the sins of the human family since its commencement, and the vast amount of suffering it has occasioned, not only to millions of animals cruelly and piacularly, but to myriads of mankind maliciously and wickedly; but above all, the unknown sufferings and death of our great High Priest, whose vicarious sacrifice is instead of all sacrifices the end of the law for righteousness; to re-open the gates of paradise, that grace, mercy, and pardon may be the privilege of all, and that mansions in heaven may be assigned to all the faithful in Christ Jesus.

No one in this world has greater cause to be deeply humbled than I have, or to love and praise thee more; O, may the healing balm of the Redeemer's precious blood be applied to my soul.

21st. — This morning, I visited sister A. King, who is weak in body, and much disturbed and tempted in her mind. Thinks her final dissolution is at hand; fears delusion, and self-deception, as the consequence of an empty profession, and is ready to despair of her soul's salvation.

O Lord, scatter every cloud that veils her mind, and give her to enjoy peace with thee, and the Holy Spirit the comforter.

Rev. E. Wood preached from Colossians 3 : 3. — “For ye are dead, and your life is hid with Christ in God.” I thank the Lord for the privilege of hearing that blessed discourse ; it was as marrow and fatness to my soul. May it prove the bread and water of life to my Father’s children, and the means of fastening conviction upon the hearts of sinners.

25th. — Rev. Mr. Strong preached from Matt. 25 : 10. “And while they went to buy, the bridegroom came ; and they that were ready went in with him to the marriage : and the door was shut.” With how many faithful gospel sermons, and other means of grace, is this city weekly favored ! May all the people see eye to eye in the Scriptural plan of salvation, through our glorious Redeemer.

Rev. Mr. Wood preached from Acts 27 : 29 : “Then fearing lest they should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.”

A voyage at sea is a beautiful figure of our passage through life, exposed to various perils and storms. I felt thankful for hearing the word so profitably explained.

“May I safely cast my anchor,
And patiently wait for the day,
When winds and storms of sorrow,
Shall be forever done away.”

28th.—Rev. Mr. Strong preached from Romans 12 : 2. “And be not conformed to this world : but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.” May I be enabled, with all who sit under the gospel this

day to receive the instructions, admonitions, and invitations so as to be enabled to present our bodies a living sacrifice, holy and acceptable to God, which is our reasonable service. Bless thy servant, and crown his labors abundantly.

In the evening Rev. E. Wood preached from Luke 16 : 19, 20. May the word preached this evening have a good effect upon every heart, that the alarm given may lead many souls to,

“Shun the dreadful wrath severe,
That when thou comest on thy throne,
They may with joy appear.”

29th. — Our city has had a serious alarm of fire to-day, and although considerable damage is done, yet nothing more than might have been expected in such a thickly-settled place. Blessed be the Lord, for his kind providence and protection, in this time of danger.

30th. — Mr. Sleep preached from Psalm 109 : 4. “For my love they are my adversaries, but I give myself unto prayer.” How delightful to draw nigh and converse with him, in whom we can place the greatest confidence. O heavenly Father, give me the true and living faith, and may I always exercise a praying spirit, and have my heart filled with love to thee and all mankind.

Bless the labors of all thy sent servants abundantly, that thousands and tens of thousands through the earth may fly to thee as clouds, and as doves to their windows.

April 1. — This day the Rev. Mr. Strong delivered to me the Monday night class-book, and the charge of the class. O Lord, give me grace and mental ability for the profitable discharge of this important duty, and that the love and piety of the members may be increased abundantly, to the divine glory.

4th. — Rev. E. Wood preached from Revelations 7 : 14 :
 “ These are they which came out of great tribulation, and
 have washed their robes, and made them white in the blood
 of the Lamb.”

I thank thee, Lord, for the season of comfort I enjoyed,
 while sitting under his Word, and for the supporting grace
 given to me under past peculiar afflictions and trials.

“ O for a closer walk with God,
 A calm and heavenly frame ;
 A light to shine upon the road,
 That leads me to the Lamb !”

Rev. Mr. Strong preached from Acts 8 : 8. “ And there
 was great joy in that city.”

May the abundant blessing of God descend upon his
 ministers, and children in Zion, and his kingdom flourish as
 the Cedars in Lebanon, and his will be done on earth as it
 is in heaven.

5th. — I feel my own weakness and unworthiness ;
 but pray for divine assistance, that I may be found faith-
 ful, in whatever, by an unerring Providence I am called to
 be engaged. I feel much for the welfare of my class,
 that the work of grace may prosper in their souls, and
 that it would please the Lord to

Enlarge their faith's capacity,
 Wider, and yet wider still,
 And then with all that is in him,
 Their soul's forever fill.

8th. — O my blessed Savior, I adore and praise thee
 for thy condescending attention to prayer, and for liberty
 of access to the throne of grace ; may I continually feed
 upon that love, which is sweeter to the soul than honey,
 or honey-comb to the taste.

9th. — Rev. E. Wood preached from 1 Peter 1 : 18, 19. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers ; but with the precious blood of Christ, as of a lamb without blemish and without spot.

Noticed the institution of the paschal lamb, the feast of the passover, how the lamb was killed, a figure of our Savior's being slain to make atonement for us : the blood sprinkled upon the posts of the doors, a figure of our hearts being cleansed, by the sprinkling of the blood of Jesus Christ our Lord.

Rev. Mr. Strong preached in the evening, being Good-Friday, from Luke 23, 33 : "And when they were come to the place which is called Calvary, there they crucified him."

When I consider the infinite condescension of my Redeemer, his patient submission to the cruelties of mankind, and that he should so suffer for the sins of the fallen race, to satisfy Divine justice by the atonement of his precious blood, to make us free from the law of sin of death, I feel humbled and astonished beyond measure, to think, that he has not only paid my debt for sin, to deliver me from future wrath, and the tormenting fear of it ; but through grace has given me a blessed hope of a heavenly inheritance ;

"Far from a world of grief and sin,
With God eternally shut in."

I humbly pray that those solemn and impressive subjects may be blessed to all who heard them ; and that in this vinyard, much fruit may be found, and may I experience a lively sense thereof, springing up in my own soul.

April 11th. — Rev. Mr. Strong, preached from 1st Epis-

tle of Peter, 1 : 3, 4. "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."

He beautifully set forth the triumphant hope of the true Christian, and the blessed effects produced by this hope, in the hearts and lives of all who possess it.

In the evening Rev. E. Wood's text was, "Who is he that condemneth? it is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us."

He proved the doctrine of the resurrection, by various appearances of the Savior to different persons, and after blessing them, he was parted from them, and ascended up into heaven.

O my heavenly Father, give me more grace, wisdom, understanding, humility, and love; may I be emptied of self and filled with thee, and prepare me for that glorious resurrection day.

13th. — Rev. Mr. Strong preached from Matt. 26 : 41. "Watch and pray that ye enter not into temptation." He faithfully pressed upon us, this most important duty of watching over our own dispositions, and against every temptation of the adversary. I pray that I may double my diligence in this and every other duty.

17th. — I visited E. H., a member of my class, whom I felt it my duty to reprove, and after remonstrance, to admonish; may he who looked upon Peter, look upon her in like manner.

18th. — Rev. E. Wood, preached from 2 Cor. 5 : 17.

"Therefore, if any man be in Christ, he is a new creature : old things are passed away ; behold, all things are become new."

When our souls enjoy spiritual union with Christ, then we begin to live a life of religion, and notwithstanding the difficulties of the way, and the troubles of life, if our hearts be created anew in Christ Jesus, and we constantly and faithfully fight under his banner, we shall ultimately win the prize for which we contend.

In the evening, Rev. J. B. Strong preached from Col. 1 : 27, 28. "To whom God would make known what is the riches of the glory of this mystery among the Gentiles ; which is Christ in you, the hope of glory : Whom we preach, warning every man, and teaching every man, in all wisdom ; that we may present every man perfect in Christ Jesus."

The Lord perfect the work of sanctification, and ripen my soul for that heavenly habitation, where I may behold the face of my Redeemer, and praise his holy name for ever and ever, Amen.

19th. — E. H. visited me to-day, and manifested a better spirit ; may the work of grace be deepened in her heart, that she may conquer inbred sin, Satan, and the world ; put her feet upon the necks of all her spiritual enemies, and closely follow the Lord all the way to heaven.

20th. — Rev. E. Wood preached from John 15 : 5. Christ is the vine, the Father is the husbandman, the Christian church are the branches, a beautiful union !

How necessary a grace is faith, and how it behoves us to be importunate at a throne of grace, for the enjoyment of every Gospel blessing.

23d. — Met sister B., at three o'clock, for social conversation and prayer, and found it very profitable.

25th. — Rev. J. B. Strong preached from Luke 17 : 32. "Remember Lot's Wife."

May the awful punishment of her disobedience, prove a solemn warning to us, lest through temptation and weakness, we yield to unbelief and hardness of heart and make shipwreck of faith and a good conscience.

In the evening, Rev. E. Wood preached from Acts 24 : 25. "And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time ; when I have a convenient season, I will call for thee."

Lord send down upon the assemblies of the people such showers of the Holy Spirit, that their hearts may be softened, their understandings enlightened, and war proclaimed against all their sins, until a complete victory be won, in the conversion of thousands of precious souls.

28th. — O Lord, thou seest how I have been tempted this day ; be seech thee give me to feel a constant dependence upon thy mercy ; scatter the clouds that veil my mind, that I may enjoy the constant light of thy reconciled countenance. Come in, thou blessed Savior, and take full possession of my heart, that I may rise under the full instamped image of righteousness and holiness to inherit glory.

May all the members of my two classes enjoy the same consolation, with all who love and fear God.

30th. — O Lord, I feel myself an unworthy and unprofitable servant ; my heart not so much engaged as I could wish : shed abroad thy love, and quicken me by thy Holy Spirit, and deliver me from all coldness, unbelief, and every hinderance to my intercourse with thee.

May 2. — Rev. E. Wood, preached from Psalm 73 : 28.
 “But it is good for me to draw near to God.”

O Lord, I thank thee I do know by happy experience that it is a good thing to draw near to thee ; in doing so I have found peace, comfort, consolation, and an assurance of pardoned sin. I have been an ignorant, guilty sinner before thee, and knew not which way to obtain thy favor ; but listening to thy invitations, I took encouragement to draw nigh by prayer, and glory be to thy holy name, it was not labor in vain. I have this day felt my strength renewed like the eagle's, and a fresh determination to run my heavenly race, until I shall arrive safely in the land of everlasting rest.

Rev. J. B. Strong preached from Luke 10 : 42. “But one thing is needful.” He showed there was not any thing that could possibly be obtained of a worldly nature, that could make us happy in time or eternity, short of true religion. I pray that this interesting discourse may be made a great blessing to the congregation.

4th. — This evening Rev. Mr. Brown, a Wesleyan minister from the United States, preached from this text : “Behold I will stand before thee there upon the rock.”

6th. — Enable me, O Lord, to cast my care upon thee ; to love thee with all my heart, soul, and strength, and to submit to thy will in all things.

7th. — O Lord, thou seest how much I am like Martha, careful and cumbered with many things ; give me grace to call in all my wandering thoughts, that my heart may open to thee, that thou mayest come in and abide with me.

8th. — I thank thee, Lord, for the relief afforded to my soul this day, for the healing balm, the Redeemer's pre-

cious b
 itance.

9th.

1 Cor.
 steadfast
 the Lor
 vain in
 preached
 eth, for
 day, for

10th.

name of
 for spiri
 out my
 upon his
 fully pre
 Christ m

11th.

“Him t
 Lord, bl
 ners, tha
 til they
 wandere
 that they
 hope of s

13th.

journey
 in my he
 let not w
 my moun
 in thy si

cious blood ; for liberty, an earnest of my heavenly inheritance.

9th. — This morning Rev. J. B. Strong preached from 1 Cor. 15 : 58. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." In the evening Rev. A. Desbrisay preached from Joel 2 : 1. "For the day of the Lord cometh, for it is nigh at hand." The Lord prepare me for that day, for which all other days were made.

10th. — I thank and praise the great, holy, and glorious name of the Lord, for his kindness towards me this day ; for spiritual liberty, kind praying friends, grace to work out my salvation with fear and trembling, and a reliance upon him, that he will not call me out of this world until fully prepared for a heavenly mansion above, through Jesus Christ my Lord and Savior.

11th. — Rev. A. Desbrisay preached from John 6 : 37. "Him that cometh to me I will in no wise cast out." O Lord, bless the Word to the encouragement of poor sinners, that they may seek thee with their whole hearts, until they obtain pardoning mercy ; reclaim those who have wandered from thee, and revive thy work in their souls, that they may again praise thy holy name, and rejoice in hope of salvation.

13th. — Another day is gone into eternity ; how soon the journey of life will end ! O Lord, deepen thy good work in my heart ; cleanse me from all sin and fit me for heaven ; let not wandering thoughts prevail ; but may the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer.

14th. — This evening our quarterly love-feast was held ; the Rev. R. Williams presided. I thank the Lord, for the peace of mind I enjoyed ; may a flame of love be kindled up in every heart, and the work of the Lord be abundantly revived.

15th. — I thank the Lord for his kind care over us another week, and pray that all the old leaven of sin may be purged out, and that I may be a new creature in the Lord, emptied of self and filled with God. May I be more faithful to God, his cause, and my own soul ; may I have more grace and the Holy Spirit, that by divine assistance I may do all that is required of me, and sit calm on tumult's wheel amidst the busy cares of life, serenely contemplating the unspeakable pleasure of a safe landing on the eternal shore.

16th. — Mr. D. preached from Exodus 20 : 8. "Remember the Sabbath day to keep it holy." The Lord seal instruction upon all our hearts, and enable us to observe all his commands, and to keep his Sabbaths holy, which are a figure of the heavenly rest. Rev. R. Williams preached this evening, from John 14 : 15. "Then said Jesus unto them plainly, Lazarus is dead, and I am glad for your sakes that I was not there to the intent that ye may believe, nevertheless let us go unto him." He spoke of the amiableness of that family, who had so frequently entertained our blessed Savior in their house, and when Lazarus was suddenly taken sick, his sister sent a messenger to him, saying, "He whom thou lovest is sick. Jesus said, this sickness is not unto death ; but for the glory of God."

18th. — Mr. McLeod preached from 1 Peter 16 : 12. "Wherefore I will not be negligent to put you always in

remembrance of these things though ye know them, and be established in the present truth." I acknowledge my stupor and sloth this evening.

"Why is my heart so far from thee ?

My God, my chief delight ;

Why are my thoughts no more with thee

By day ; no more by night ? "

20th. — O Lord, pardon my manifold sins, and cleanse them root and branch from my heart ; fill me with thy love, and restore to me the joys of thy salvation, that the constant language of my heart may be, "Whom have I in heaven but thee ; and there is none on earth I desire in comparison to thee."

21st. — What an unspeakable blessing, to feel an unshaken confidence in the Lord, who doeth all things well both in time and in eternity, who cannot possibly err, and under whose protection I feel perfectly safe ; whose word is truth, without one mixture of error, and so firm, that not one jot or tittle of it can fail, and those who trust in him, shall be as mount Zion, which cannot be moved, but abideth for ever.

22d. — Another week has just past into eternity. I desire to be thankful for all past favors, and live for the future more to the divine glory.

23d. — This evening, Mr. McLeod preached from Romans 12 : 1. "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

"My drowsy powers why sleep ye so ?

Awake my sluggish soul ;

Nothing hath half thy work to do,

Yet nothing's half so dull."

May the soul-animating truth, so beautifully and instructively conveyed, be divinely accompanied to the salvation of the hearers. Send forth the convincing spirit into every heart, and enlighten their understandings ; storm the castle of Satan and sin, and capture their stronghold ; that truth may vanquish error, and righteousness sin ; that a dying world may accept of a free and full salvation, through the blood of the Lamb.

24th. — I thank the Lord for his kindness to me this day, and especially this evening, for his sensible presence among us in the class meeting. Bless the Lord, O my soul, and forget not all his benefits.

25th. — O Lord continue thy mercies through this short life, to the unworthy workmanship at thy feet, and at life's last gasp, receive me to thyself, to praise thy holy name for ever and ever, Amen.

26th. — This day has been a time of trial. Satan has shown his craftiness in tempting those who are dear to me, to throw some of his fiery darts at me, and although slightly wounded, I am not slain.

Thanks be to the Lord who is all-sufficient, upon whose promises I rely, for strength according to my day.

How long, O Lord, shall sin and Satan reign over the souls of mankind ? Look with pity upon that immortal spark, which can never be annihilated, nor ever happy, short of a union with thee, by faith in the blood of the Lamb.

28th. — Holiness becomes thy house, O Lord, for ever ; cleanse me from all sin. Why this dull and lifeless frame ? Stir me up to greater diligence, and give me to eat of that living bread which cometh down from heaven, and drink of that living water, that I may never thirst after the vanities of this world.

29th. — Another week has gone into eternity. Blessed be the Lord, though he knows my weakness, unworthiness, and negligence in his service, and how much time is spent in worldly pursuits, yet hitherto he has brought me in safety ; may I return to him continually, just as I am, for all the blessings I require, that I may glorify him, in all I think and do.

30th. — This morning, Rev. A. McNutt, preached from John 3 : 11 ; “ Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God ! ”

I thank the Lord, that upon a strict examination, I have a well grounded hope, that I am his child by adopting grace, and I can look up to him with confidence, through Jesus Christ my Savior.

Evening. — Rev. A. McNutt preached from Matt. 16 : 26. “ For what is a man profited, if he shall gain the whole world, and lose his own soul ? or what shall a man give in exchange for his soul ? ”

The discourse was solemn and weighty ; may the Lord apply it to every heart, that sinners realizing their danger, may seek the Lord with all their heart.

June 1. — This evening, Mr. D. preached from John 10 : 27. “ My sheep hear my voice, and I know them, and they follow me.”

Before I drew the vital breath,
The Lamb for me had suffered death.

May I be enabled by a well ordered life and conversation to show, that I am one of his sheep ; that I hear his voice, understand it in every respect, and follow him closely.

6th. — This morning, Rev. J. Henegar, preached from 1 Chron. 4 : 10. "And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me ! And God granted him that which he requested."

Lord, grant that the prayer of Jabez may be the prayer of every soul on earth ; that all may call upon the God of Israel, in faith, nothing doubting ; that his hand may be open to supply every human want.

In the evening, Rev. J. Henegar preached from Mark 1 : 40, 41. "And there came a leper to him, beseeching him, and kneeling down to him and saying unto him, if thou wilt, thou canst make me clean."

"And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will, be thou clean."

The leper figuratively represents the polluted state of all Adam's posterity.

As the blessed Savior cured all who came to him while he was on earth ; so now, he has power to forgive sin, and to cleanse from all unrighteousness, all who, like the leper, humbly approach him.

I thank the Lord, who, in tender mercy, opened the eyes of my understanding, and discovered to me my exceedingly polluted state by nature, and directed me to the cleansing efficacy of the Redeemer's blood ; and that he appeared to me altogether lovely, taking away the burthen of my sin, and removed my guilty fears, and implanted in me a new nature, so that I rejoiced exceedingly in the God of my salvation.

8th. — The Rev. J. B. Strong preached from Ps. 103 :

15. "As for man, his days are as grass : as a flower of the field, so he flourisheth."

Under the sermon, I was much impressed with a sense of the brevity of human life, infirmity, and death ; and pray that I may as rapidly grow in grace, and ripen for glory.

10th. — Blessed be the Lord for what he is doing, in bringing souls to himself. The signs of the times speak his coming near. May my heart be all a heaven.

12th. — O Lord, I thank thee for thy special favor this day, in giving me such a gracious answer to prayer.

13th. — Rev. E. Wood preached from Job 14 : 14. "All the days of my appointed time will I wait, till my change come."

Lord enable me to live in a constant preparation for death, to live every day as if it were my last, as both the time and mode of departure, are matters of such entire suspense. Death is the last of all our earthly foes ; but Jesus the conqueror reigns, and through him we have a shield to quench the rage, and drive the alien army back. Deeply enstamp thy lovely, holy image on my heart, that I may live to thy glory.

Rev. J. B. Strong preached from Matt. 3 : 1, 2. "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, repent ye ; for the kingdom of Heaven is at hand."

It appears that all mankind have fallen in Adam, and inherit a fallen nature. Repentance is necessary on our part, for we have no promise of pardon without it, and faith in the great atonement, as the only medium of God's mercy to guilty man ; and now the gospel offers a free,

ed from
Israel,
enlarge
nd that
t grieve
sted."
e prayer
God of
may be
n Mark
seeching
o him, if
orth his
will, be
ate of all
im while
give sin,
like the
the eyes
eedingly
eansing
appeared
en of my
in me a
od of my
Ps. 103 :

full, and eternal salvation to all, who will seek him with their whole heart.

He gives the grace, his power to move,
O wondrous grace, O boundless love !

June 20th, 1830.—Rev. S. Busby preached from 1 Tim. 6 : 6. “But godliness with contentment is great gain.”

The subject was introduced by a few remarks upon the efforts made by the Judaizing teachers, amalgamating the law and the gospel, in order more effectually to mislead ; teaching that gain was godliness, by the addition of the word contentment, (or as Dr. Macknight has it, competency,) the Apostle has transposed the error into a blessed gospel truth.

The text was divided as follows : 1st. Defining the term. 2d. Explaining its nature. 3d. Showing its advantages. The definition of the term godliness, was represented by a little argumentation to mean, right worship : the explanation of which followed, implying, light in the mind ; rectitude in the conscience ; zeal in the heart ; sacrifice in the life. Its advantages, great gain, were exhibited by way of comparison. Whatever might be understood by gain, arising from office, honor, and emolument, was shown to result from godliness, in all its amplitude, enjoyment, and perpetuity.

The application of the subject consisted in pointed interrogatory, as to the possession, enjoyment, and practice of godliness being absolutely necessary to entitle us to the enjoyment of heaven, and a glorious resurrection to eternal life.

Glory be to God who has introduced his word and worship among us ; may the word be blessed to all who sat

under the sound of it ; may I possess god-likeness, worship him aright, be content in every state, realize the gain of godliness here, and hereafter forever.

Rev. W. Smithson preached from Luke 15 : 7. " I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.

What encouragement to repentance is here afforded, in addition to all the advantages which accrue to ourselves ; deliverance from sin and misery, pardon and holiness : it occasions joy among the heavenly hosts to witness the increase of the Savior's kingdom, the downfall of Satan's power, and God honored in the display of his mercy, grace, and love. Ride on in thy gospel chariot, O thou conqueror of the nations, until all shall have bowed themselves to thy peaceful sceptre.

22d. — Rev. W. Smithson preached from Rom. 14 : 17. " The kingdom of God is not meat and drink ; but righteousness, peace, and joy in the Holy Ghost."

God has provided for the wants of the body, and it is a great blessing to enjoy competency : but he has likewise amply provided for the soul, and blessed are they who hunger and thirst after righteousness, for they shall be filled. The blessings named in the text were shown to be suitable, and necessary for an immortal soul, and without them the soul cannot be happy : righteousness, opposing all sin, peace, supplanting all enmity, and rebellion against God ; joy, removing all sorrow, pure, spiritual, eternal joy. O what will heaven, the kingdom of God above unfold, where peace will flow like a river, and righteousness as the waves of the sea ?

"There we shall bathe our weary souls
In seas of heavenly rest
And not a wave of trouble roll,
Across our peaceful breast."

25th. — It is our Heavenly Father's good pleasure to give us the kingdom. All the promises in Christ Jesus, are yea and amen, to those who believe in him. May I enjoy a daily manifestation of his love, that I may drink constantly of the streams of his grace, which make glad the city of God.

26th. — The enemy of souls is very busy, and having access to the carnally-minded, he sets them to work to oppose good, slander religion, and thereby affect and injure weak minds. The Lord defends his own, and can bring light out of darkness, and good out of seeming evil.

27th. — Rev. E. Wood preached from Psalm 30 : 1. "I will extol thee, O Lord ; for thou hast lifted me up, and hast not made my foes to rejoice over me."

I can with propriety unite with David to extol the mercy and goodness of God, that when many times, both my temporal and spiritual interests have been opposed, he has made a way for my escape. I have learned useful lessons from the things which I have suffered, and hope and pray to be kept humble and steadfast, until the hour of my departure, that I may be lifted up at last, to mingle my praises with the blood-bought throng before the throne, forever, and ever.

Rev. J. B. Strong preached from Ezek. 33 : 11. "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked ; but that the wicked turn from his way and live : turn ye, turn ye from your evil ways ; for why will ye die, O house of Israel ?"

This sacred proclamation is very encouraging; may sinners hear, fear, and turn to the Lord. Then,

O what a joyful meeting there
Beyond these changing shades!
White are the robes we all shall wear,
And crowns upon our heads.

29th. — Rev. E. Wood preached from John 14: 9.
“He that hath seen me hath seen the Father.”

May I entertain clear views of the plan of salvation, and a satisfactory evidence of my enjoyment of gospel salvation. The Lord's truth is my shield and buckler. May my mind be well fortified, and my hope well grounded.

July 1. — I praise the Lord for having brought me thus far on my heavenly journey, and that I feel encouraged to press on toward the mark, for the prize of my high calling of God in Christ Jesus.

May the Lord look mercifully upon my companion, under all his infirmity of body and mind; may he confide in divine willingness and ability for present and everlasting salvation, and may his momentary afflictions work out for him a far more exceeding and eternal weight of glory.

3d. — “Why should my foolish passions rove?
Where can such sweetness be,
As I have tasted in thy love,
As I have found in thee?”

May I never forget thy mercies, but may my heart continually glow with gratitude and love, and a warm desire for the increase of thy kingdom; bless the missionaries of the cross, and crown their labors with success, all over the habitable earth; that many souls may be born of God. In a particular manner, bless this city;

give us hearing ears and understanding hearts ; and prepare us to receive thy holy sacrament to-morrow, and may the word fall with irresistible power upon the hearts of those who hear.

4th. — The religious exercises commenced with a prayer meeting at six in the morning.

A heavy thunder-storm with lightning, and torrents of rain, continued, and detained us until we retired to the chapel at 11, when the Rev. J. B. Strong preached from Isaiah 12 : 1. “ O Lord, I will praise thee : though thou wast angry with me, thine anger is turned away, and thou comfortedst me.

Blessed be the Lord, for the sweet peace of mind I often feel, the blooming hope springing up in my soul of eternal rest.

Rev. E. Wood preached from Jer. 9: 24. “ But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment, and righteousness in the earth : for in these things I delight, saith the Lord.” May the constant language of my heart be, “ Whom have I in heaven but thee. God is the strength of my heart and my portion for ever.” I admire and adore the divine bounty, in giving the Son of his love to redeem us from sin and misery ; that through the atonement made, God can justify the penitent believer from all sin, and still be just ; because of mercy, in which he delights, as well as judgment and righteousness, which have been exercised in the grand economy of saving fallen man.

6th. — This evening Rev. J. B. Strong preached from Titus 2 : 10. “ That they may adorn the doctrine of God our Savior in all things.” May this excellent exhortation

be a word in season to us all ; that we may live soberly, righteously, and godly in this evil world, imitating the imitable perfections of the adorable Redeemer.

9th. — How many are thy mercies to usward ; how little return do we make. How short the time ; how swiftly the moments roll. O, may I improve them, and employ my talents so as to be ready at a moment's notice, whenever the summons shall come.

10th. — How mysterious are the ways of Providence. I have just heard of the sudden death of a young woman, who was previously in usual good health ; but dropped down and instantly expired. This is the third sudden death this week. May these solemn warnings be duly considered.

“ Happy the souls to Jesus joined,
And saved by grace alone ;
Walking in all His ways they find
Their heaven on earth begun.”

11th. — This morning Mr. A. McLeod preached from Josh. 24: 15. “ Choose ye this day whom ye will serve.” What a great evil is indecision ; how many it keeps out of the ark of safety. O, that every individual may determine like Joshua, “ As for me and my house we will serve the Lord.”

Rev. W. Murray preached from Isaiah 60: 1. “ Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.” What is there so desirable to the eye as light ? and what to all creation so animating as the rays of the sun ? and what so desirable to an awakened conscience, as the light of God's reconciled countenance manifested to the soul ? Our blessed Savior came a light into

the world, that whosoever believeth in him should not walk in darkness ; but should have the light of life. 1 John 1 : 5, 6, 7. " This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth : But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

Light is not only desirable, but profitable ; as no religion can be enjoyed without this spiritual light. Without the natural sun, there could be no permanent livelihood for man or beast ; so without the sun of righteousness, there could be no life or consolation in the souls of men. The admonition of the text is given to the church of God, to " Arise and shine, for her light is come, and the glory of the Lord is risen upon her." The prophecy was fulfilled at the resurrection and ascension of our blessed Savior, and when the Holy Spirit fell upon the apostles and those who were assembled with them. It was a glorious day.

15th. — The Lord has been shaking his rod over us by threatenings of a very serious kind ; but should he give us to feel the heavy stroke, we must submit and own it just ; for we have sinned against him, and have provoked him in ten thousand ways, and acknowledge our sins and transgressions as in dust before him. May he remove his judgments and pardon our sins.

16th. — O Lord, how great are thy mercies to us unworthy creatures ; may my heart be raised with a grateful sense of thy goodness ; be merciful to our unrighteousness, and blot our sins out of the book of thy remembrance ; give us faith to hang without fear upon thy promises.

17th. — Blessed be the Lord for another day of sunshine. O, may the sun of righteousness arise upon our souls, with healing in his wings; may our hearts be warmed with his love. Prepare me for the duties of the Sabbath, and enable me profitably to hear, digest, and remember the Word.

18th. — Mr. A. McLeod preached from Acts 3: 19. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."

Rev. E. Wood preached from 1 Thess. 5: 17. "Pray without ceasing." As all mankind are involved in a state of death temporal, and exposed to death eternal, by reason of disobedience to the commands of God, and as our only remedy is by the application of the blood of Jesus Christ, which was shed upon Calvary without the gates of Jerusalem; in consideration of which salvation is secured, and offered in the gospel, the invitation is issued forth from the Lord Jesus to a dying world, without money and without price. Yet there are certain conditions to be observed on our part: prayer and supplication; pleading with God to open the eyes of our understanding, and to discover to us our lost and undone condition by nature, and the evil of sin; which, if not repented of, will exclude us from the favor and kingdom of God forever; therefore a throne of grace is erected, and unceasing prayer enjoined. "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened." Faith and prayer are the weapons given us by which to fight the good fight, and finish our course with joy, and obtain the crown of glory which shall never fade away.

We have not only the command of God to pray without

ceasing ; but we have the example of our fathers and mothers in Israel, who successfully performed this duty. Abraham was a man of prayer : " And the Lord blessed Abraham in all things." Isaac was a man of prayer, and God renewed his promise to him. Jacob also was a man eminent for prayer, and he wrestled with God, and prevailed. Moses also was a man of prayer, who talked to the Almighty face to face, as a man talketh with his friend, and the hand of God was with him, and he led the children of Israel through the wilderness, until he came in sight of the promised land. Joshua also was a man of prayer all his days, and he commanded the sun to stand still, and it was done, and his resolution was, " Let others do what they will, as for me and my house we will serve the Lord." Elijah was a man of prayer, and although a man of like passions with other men, yet he prayed that it might not rain, and it rained not on the earth for the space of three years and six months. The Lord is nigh to all who call upon him. " And Jesus spake a parable to this end, that men ought always to pray and not to faint." It is reasonable, as well as scriptural, when so much is pending.

" The praying spirit breathe,
The watching power impart ;
From all entanglements beneath,
Call off my peaceful heart."

19th. — Praise the Lord for temporal blessings ; five days of sunshine in succession ; how this clear warm weather calls to us for a tribute of praise to Him, from whom all blessings flow.

20th. — Rev. J. B. Strong preached from Ps. 34 : 17.

"The righteous cry and the Lord heareth, and delivereth them out of all their trouble."

A benefactor placed in authority, whose ears are always open and attentive to the cries, wants, and distresses of the afflicted, is a friend that sticketh closer than a brother. How it would rend the heart of a tender parent, to hear the groans, sighs, and pleading cries, of children in distressed circumstances, and had it not in his power to relieve them. Would he turn a deaf ear to their cries? No, surely; can a mother forget her suckling child? Yes, she may forget, yet will I remember thee, saith the Lord.

It would be well to consider the love and pity which influenced our Redeemer to move forward in obedience to his Heavenly Father, to put himself in a capacity to suffer the penalty of a broken law for us, that we might be freed from the curse.

"The God of love, to earth he came,
That you might come to heaven,
Believe, believe in Jesus' name,
And all your sins forgiven."

I visited Mrs. Ray, and found her happy in the Lord; spent the night with her; it was a cordial to my mind, to witness the gracious dealings of God with her soul; her language indicated she was ripening for heaven. She would speak in short sentences, "In what a sweet and happy frame do I feel! My soul is filled with joy unspeakable and full of glory! What a happiness, to be a follower of the meek and lowly Jesus! O, I feel that the precious blood of Christ hath washed away all my sins, and soon I shall be,

"Far from a world of grief and sin,
With God eternally shut in."

It had been for some time expected, that every day would have been her last : however, she revived, and went out several times, and continued in a lingering state, better and worse, in a happy state of mind, until June 16, 1831, when in the full triumph of faith, she departed this life, in the 35th year of her age.

In the last attack of her disorder, she exclaimed, "O happy woman! I am going, my days are ended. O death where is thy sting? O grave, where is thy victory? Thanks be to God, who giveth us the victory, through our Lord Jesus Christ. Blessed are the dead, who die in the Lord, yea saith the spirit, that they may rest from their labors."

O that such a happy lot may be mine; that I may live the life and die the death of the righteous, and that my last end may be like hers.

24th. — When I consider the goodness and mercy which have followed me through life; what shall I render to the Lord for all his mercies? But when I consider my own life, marked with so many imperfections and blunders; if the Lord were strict to mark my misdoings, and deal with me accordingly, I could not stand justified before him: but glory be to his holy name, that he has found out a ransom, and laid help upon one who is mighty to save.

The Lord look in tender pity upon my afflicted companion; sanctify his afflictions, and apply the virtue of thy precious blood, a healing balm to his soul; that he may feel the joy of pardoning love spring up in his heart, and be willing to suffer all thy righteous will.

25th. — Rev. E. Wood preached from 1 John 3: 3. "And every man that hath this hope in him, purifieth himself even as he is pure." Purity and holiness signify the same thing.

In the evening, I was detained from the house of God, on account of my husband's indisposition, who was taken ill on Saturday night. When Dr. Bayard was sent for, he said inflammation had set in, and means were used to prevent mortification.

26th. — Mr. B. is a little easier, but very weak. As I know not what God has designed in the order of his providence for us, I trust he will give us patience under the affliction; and if he sees fit to cut off my earthly comfort, I can but own it just, as his strokes have been fewer than my sins, and lighter than my deserts. May he have clear views of the way of righteousness, and partake largely of the blessing of gospel salvation.

27th. — I continue to labor under suspense, and great anxiety of mind, concerning my dear companion. I know the Lord will do right, and if he sees fit to call him from this vale of tears, I trust it will be to share the heavenly rest, where the inhabitants shall not say, they are sick.

28th. — I thank the Lord for sparing mercy, and some hope of recovery, as the inflammation is rather checked. I hope this dangerous attack will stimulate every power and faculty of the soul, to attain a preparation to meet the Lord, in the first, second, or third watch.

29th. — Thank the Lord, he has lengthened out the brittle thread of life. May we lay passive in his hand, and know no will but his.

30th. — I have much to be thankful for; my husband is in a fair way of recovering his usual health. May we aim at the divine glory in all things.

31st. — Since the fifteenth of the month, the weather, for the season, has been extremely clear and warm, most part of the time. How favorable is this for the agriculture

of the country. Bless me, even me also, O my Father, with the blessings of the new and everlasting covenant that I may

“Tread this world beneath my feet,
And all the earth calls good or great.”

May the grand enemy of my soul be conquered, self-subdued, the reign of Divine government obeyed, my unworthy petitions answered, for myself, my husband, relatives, religious connections, and all mankind, for the alone sake of Jesus Christ my Lord.

August 1st. — Detained again from the public means of grace. May the refreshing dews of heavenly influence descend upon my soul, as rain upon the meadows newly mown, that I may cheerfully travel on, with songs of joy, the church of the first born to join.

3d. — The blessed Jesus was a man of sorrows, and acquainted with grief, which he bore for us. Amazing love ! How he travelled in the greatness of his strength, speaking in righteousness, mighty to save.

May I cast my care upon him, for the body, the soul, the church, and the world ; because he does all things well.

4th. — This evening's paper announced the death of His Majesty George the Fourth. Thus the king of terrors, is the terror of kings ; laying them low, like the poorest peasant. No discharge in this war.

5th. — Praise the Lord, for the refreshment of the body by sleep, and food, and for the comforts of the soul by his grace, and holy word, which I enjoyed to-day, while meditating on the seventh verse of the first of Revelations : “Behold, he cometh with clouds ; and every eye shall see him, and they also which pierced him : and all kindreds of the earth shall wail because of him.”

What a solemn thought ; that he who was once a babe in Bethlehem, persecuted, set at nought, put to death by the Jews, will appear in the clouds, with thousands of his saints, to be admired in all those who believe.

7th. — O Lord, I return thee hearty thanks for all thy favors, temporal and spiritual. Prone to cling to my earthly comforts, and loath to part with them, though strength according to my day is promised. May I surrender my little all to thee ; little indeed that I have a right to claim as my own. What have I, that thou didst not give ? Surely then, I have no right to withhold, when the proper owner makes the demand. To give up myself, soul and body, with all my earthly enjoyments, is but my reasonable service. In each adverse, as prosperous event, my melting will must passive rest.

8th. — Once more privileged with an opportunity of appearing in the house of prayer. Rev. E. Wood preached from 1 John 3 : 1. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Love forms the most happy union that subsists either in heaven or on earth ; it is the very essence and fountain from which all our domestic and religious comforts are derived. Love to God and man, on our part, is the fulfilling of the law. I pray that this pure love may be more abundantly shed abroad in my heart ; that I may partake more largely of the happiness enjoyed among the inhabitants of the upper world, and that I may possess an abiding witness that I am sealed with the Holy Spirit to the day of redemption.

9th. — I bless the Lord for the sweet composure of mind I enjoy this day, and for Jesus Christ to save a guilty

world; sinners of deepest dye, if they become penitent, may find pardon through the merits of his blood. I thank thee for the privilege of a preached gospel, and the many means of grace I enjoy; prayer meetings and class meetings; important helps to believers, and a great blessing to enquiring penitents.

10th. — Thy mercies are new every morning and evening, and great is thy faithfulness towards us, thy unworthy creatures. I thank thee that my dear companion is spared. I pray thee to prepare both him and me for thy good pleasure.

11th. — May I cleave closer and closer continually to him whom my soul loveth, that I may be strengthened by his gracious hand to watch and pray, for

“Prone to wander, Lord I feel it,
Prone to leave the God I love;
Here's my heart, O take and seal it,
Seal it for thy courts above.”

I desire to cast myself at the feet of Jesus; plead his fulness, worthiness, faithfulness, and trust in his atonement for acceptance into his kingdom.

12th. — O our God, be pleased to give us grace and wisdom, and an understanding heart; enlighten our minds in the knowledge of Christ, and renew our strength that we may mount up with wings as eagles, run and not be weary, walk and not faint.

13th. — What a solemn thought that every idle word we speak, must be accounted for at the day of judgment: “Wherefore seeing that all these things shall be dissolved, what manner of persons ought we to be, in all holy conver-

sation and godliness." May we gird up the loins of our mind, be sober, and watch unto the end.

"How safe and secure are they,
Who on the good Shepherd rely;
He gives them out strength for their day,
And evil they never shall see."

14th. — Another day is gone, and we are yet alive. O, may we live to thy glory and whether our time be long or short, devoted to thy service, and ourselves prepared for thy right hand.

15th. — The Lord bless the assemblies of his people to-day; may the ministers be clothed with righteousness; their hearts indite good matter; their tongues as the pen of a ready writer; their words go from the heart and reach every heart under the sound thereof, and as good seed, sown upon good ground, spring up and bring forth to the honor and glory of thy great name. Bless those who are indisposed, and not able to attend public means; be better than means unto them. May thy lovely image be stamped on my heart, and the breathings of my soul a constant panting after thy likeness; that sin, Satan, and my stubborn will may be by grace completely conquered. I desire cheerfully to submit to the arrangements of Providence, and if agreeable to thy holy will, rebuke the disorder I feel creeping on me, and restore me to wonted health. This evening I sat under the divine shadow with great delight, and the fruit was sweet to my taste, while Rev. E. Wood preached from Rev. 1: 10. "I was in the Spirit on the Lord's day." John was the beloved disciple, and was favored with the privilege of literally leaning upon the Savior's breast, when he was on earth; conse-

quently he was more hated by the enemies of Christ, who persecuted him and sought his life ; he was accused before the Emperor Domitian of being a public subverter of the established religion of the empire, being conveyed in chains to Rome, by the decree of this barbarous tyrant. He was thrown into a caldron of boiling oil, but the Lord was pleased in a miraculous manner to preserve him. What an evident mark that those who truly love the Lord, are willing to suffer for his sake, and how evident it is, that he does not forget the labors and sufferings of his children. Our blessed Savior was pleased to reveal himself to this eminent disciple after his ascension, in a most glorious manner.

22*d.* — O Lord, thou knowest my down-sitting, and my up-rising, and art acquainted with all my ways. Thou knowest the exercise of my mind, and the weight of anxiety which presses upon me, for the salvation of thy servant. As far as the east is from the west, remove his transgressions from him. May the eye of his mind be fixed upon the great atonement, that he may be justified by faith, and draw living water with joy from the wells of salvation.

23*d.* — Blessed be the Lord for the comforts of the past day. He who keeps Israel neither slumbers nor sleeps ; but watches over and directs all the affairs of individuals and nations. The funeral procession of George the Fourth has been exhibited to-day ; may his successor rule in righteousness as well as in power, and be a nursing father to the nation ; allow liberty of conscience, that every one may worship under his own vine and fig-tree without fear.

24*th.* — The coronation of King William has made a

part of the various transactions of the inhabitants of the city. It was announced in the love-feast this evening, that Rev. E. Wood had received his appointment to return to St. Kitts. I feel much for him.

25th. — Another day is gone into eternity, with a true account of all things that are done under the sun. When I consider the extent of judgment, my thoughts, words, and deeds, with all my privileges and talents, moral and religious requirements, I am ready to say, How shall I stand before a God so pure, wise, and righteous? I could not answer for one of a thousand of my offences; but

"Jesus' blood, through earth and skies,
Mercy free, boundless mercy cries."

His soul for my soul, his body for my body, he has borne my pain, shame, and sorrow, and by his stripes I am healed. He was crowned with thorns, that I might be crowned with glory.

August 29th, 1830. — Rev. J. B. Strong preached from Job 23 : 10. "But he knoweth the way that I take : When he hath tried me, I shall come forth as gold."

Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

Notwithstanding Job's trials, he mildly observed, "Shall we receive good at the hand of the Lord, and not evil?"

Our blessed Lord said it was through much tribulation we should enter the kingdom. Therefore we may safely conclude, that sanctified afflictions are blessings in disguise.

Rev. S. Joll preached from Job 14 : 10. "But man dieth and wasteth away, yea, man giveth up the ghost, and where is he?"

Mankind being generally convinced that they must die, renders it unnecessary to prove the fact : but to bring certain truths to view, in order to impress the mind with the subject. Death, when commissioned, will take no denial, or any excuse whatever : He will not be bribed for silver, nor gold, nor for a kingdom. He will not be conquered by strength, by cunning, nor by flight. He will not be daunted by the poor, nor the rich, nor the great men of the earth ; for what mean these emblems of mourning ? Why, death has been making his ravages, and boldly ascended the throne of our rightful sovereign, pointed his dart, and he has fell a victim ! Alas, kings and all the nobles of the land must die, as well as those of the least notice, for death is no respecter of persons.

Look, O Lord, in tender pity, upon all ranks, and conditions of mankind ; solemnly impress their minds with a sense of their condition, that they must exist in happiness or misery to all eternity, and assist them to work out their salvation, through faith in the blood of the Lamb, who hath

“ Spent his life, and spilt his blood,
To bring us rebels near to God.”

31st. — Rev. S. Joll preached from Psalm 23 : 1-4.

“ The Lord is my shepherd ; I shall not want.

“ He maketh me to lie down in the green pastures : he leadeth me beside the still waters.

“ He restoreth my soul : he leadeth me in the paths of righteousness for his name’s sake.

“ Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me ; thy rod and thy staff they comfort me.”

September 1st, 1830. — This day, I am sixty years of age.

How numerous are thy mercies, O Lord ; if I would declare and speak of them, they are more than can be numbered. What returns can I make to thee for such favors ? Surely goodness and mercy have followed me all the days of my life.

Thou hast made me thy peculiar care from my youth up, and even to old age, thy hand has been with me, to bless me in my basket and store, with kind friends and a goodly heritage. My soul has been favored with many religious privileges, spiritual consolations, and happiness, such as,

“ The world can neither give or destroy,
The heart-felt sunshine,
The soul’s full joy.”

4th. — I am another week’s journey near my eternal home. I would interrogate my own heart : Am I another week’s journey nearer to my Heavenly Father’s kingdom ? Do I feel a bright evidence of my acceptance ? What is the ground of my hope ? Help me to examine myself ; search my heart to the bottom ; give me a true discovery of myself, that I may lean upon no arm but thine ; destroy all self-dependence, lukewarmness, and dead formality.

5th. — Rev. R. Williams preached from John 7 : 37. “ In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink.”

Rev. S. Joll preached in the evening, from Psalm 2 : 12. “ Kiss the Son, lest he be angry, and ye perish from the way.”

Lord bless me this day with the tokens of thy love ; may I read my title clear, to glorious mansions in the sky. I would not grovel on earth, like those little insects which are afraid of the light ; but soar aloft like the eagle ; the higher she rises, the greater her delight, because she feels the warming influence of the sun.

8th. — Lord enable me to offer a tribute of praise, for thy sparing mercies, though I am utterly unable to make suitable returns : but this is my comfort and hope, that when I shall see thee as thou art, thou wilt enable me to praise thee as I ought.

“ What thanks I owe thee, and what love !
A boundless, endless store,
Shall echo through the realms above,
When time shall be no more.”

10th. — O Lord, enable me to present my petition in such a spirit of faith, and frame of mind, that thou wilt hear and answer my prayer.

Thou knowest the anxiety of mind which I feel for the salvation of that precious soul ; break the snare of Satan, enable him to repent, believe on the Lord Jesus Christ, and set his soul at liberty ; make him happy in thy love, give him a complete victory over the world, the flesh, and the devil. Let him not go down to his grave in his sins, since Jesus hath died to save ; pluck him as a brand from the burning, and save his soul from everlasting misery.

Have pity upon all mankind ; may they fly to Jesus as a cloud, and as doves to their windows.

12th. — Rev. J. B. Strong preached from Ps. 31 : 19.
“ Oh how great is thy goodness, which thou hast laid up

for them that fear thee ; which thou hast wrought for them that trust in thee before the sons of men ! ”

Rev. S. Joll preached from Prov. 4 : 7. “ Wisdom is the principal thing ; therefore get wisdom.”

The Lord enable us to receive this profitable instruction, with much gratitude to the author of wisdom, and seek it with all our hearts.

“ If any man lack wisdom, let him ask it of God, who giveth to all men liberally, and upbraideth not.”

The beginning of wisdom is the fear of the Lord, and to depart from evil is understanding.

Give us that wisdom which cometh down from above, that is peaceable, pure, gentle, easy to be entreated, full of mercy, and good fruits. May we embrace and love thee continually, have a single eye to thy glory, continue instant in prayer, act faith upon the precious promises, feed upon divine truth with avidity ; in so doing, we should escape many snares and temptations, for Satan cannot endure a praying heart, warm with the love of God ; he comes to tempt ; but this spirit of devotion disarms him.

May we be so armed with righteousness, both on the right hand and on the left, that we may put to flight all our spiritual foes, through him who loved us, and gave himself for us.

Heard this morning of the melancholy state into which France is thrown by a rebellion.

May those who survive the dreadful slaughter, seek that wisdom which will enable them to guide their affairs with discretion, walk in the paths of virtue, and live in peace and quietness on the earth.

I thank the Lord for his kindness to my dear compan-

ion, who has walked with me to the house of prayer to-day, the first time since his protracted sickness.

14th. — Was detained at the leaders' meeting to hear Rev. J. B. Strong account for some difficulties which had arisen out of the appointment of Rev. S. Joll, from the West Indies, to this circuit, Rev. E. Wood being unwilling to return to the West Indies; but concluded to take his departure for London, to arrange the matter with the Missionary committee. May love to God and precious souls, be the ruling principle, and the advancement of the divine glory, the constant aim of these eminent ministers of the Lord Jesus, in all their movements, that many souls may be saved through their instrumentality.

18th. — Another week is forever gone into eternity. O, how many have been the blunders, and short-comings, and wanderings of mind and heart, in attempting to walk in the narrow way which leads to eternal life. May the work of grace be deepened in my heart, and my soul's capacity more enlarged to admire and adore thee, and may I have the happiness to see every member of my classes flourish like a green bay tree.

19th. — Rev. S. Joll preached from Phil. 2: 5. "Let this mind be in you, which was also in Christ Jesus." Rev. J. B. Strong preached from 1 Peter 4: 7. "But the end of all things is at hand, be ye therefore sober, and watch unto prayer." Praise the Lord for his precious gospel; it is to my soul like the dew descending on Mount Hermon; the sound of it is delightful. I recall those times at an early period of life, when divine truth made a deep impression on my heart, before I enjoyed the privilege of hearing it from the pulpit. May I constantly hunger and thirst after righteousness, meekness, and purity of

heart. "Blessed are the pure in heart, for they shall see God."

What suitable admonitions in the Word of God are given unto us, who are so prone to wander from the paths of virtue ; how important the duties of sobriety, watchfulness, and prayer ; particularly, as at a moment's warning we may be called to appear before our Judge, to account for the deeds done in the body ; and "Except a man be converted, and born again, he cannot enter into the kingdom of heaven."

O Lord, enable us to listen to thy warning voice ; impress upon our minds the importance of a preparation for eternity. Help us to overcome all lightness of spirit, foolish talking and jesting, which are so injurious ; vain, worldly amusements, however pleasing to the carnal mind, but so frequently forbidden in the Word of God ; for this reason the end of all things is at hand. The rich man said to himself, "Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry." But what was the answer of God to him ? "Thou fool, this night thy soul shall be required of thee." At so great a risk, may we shun such egregious folly ; but may we imitate those who through faith and patience inherit the promises of God, and follow on to know him, whom to know is eternal life.

O, my adorable Savior, what shall I render unto thee for all thy benefits ? What returns can such an unworthy creature make unto thee, for such love, mercy, and goodness ? How can I sufficiently prize the blessed hope of one day beholding thee in thy glory ?

"O, write the pardon on my heart,
That whenso'er I hence depart,
I may depart in peace."

21st. — Rev. S. Joll preached from Psalm 119: 94. "I am thine, save me." I recognize the exalted privilege, and urge the precious claim. I am thine, by creation, preservation, redemption, and adoption. I joyfully surrender myself, soul, body, and spirit, unto God, through faith in Jesus Christ our Lord, that he may save me from all sin. Save me in the hour of death, at the day of judgment, and to all eternity.

26th. — Rev. J. B. Strong preached from John 9: 27. "Will ye also be his disciples?" Showed the meaning of the term disciple, a scholar; the place of a scholar at the feet of his master; what it was to be a disciple of Jesus Christ, to enlist under his banner, renounce all unrighteousness, take Christ for our prophet, priest, and king, deny ourselves, take up the cross, follow him closely and faithfully; take his yoke, for it is easy, and his burden for it is light. To be taught in his school the lessons of divine truth, love, peace, joy; to believe all his doctrines, obey his commands, and walk in all his blessed ways.

To the question propounded, "Will ye also be his disciples?" My heart replied, Yes, glory be to God, I am his disciple; I enlisted under his banner many years ago, and have been enabled to continue to the present in the good and right way.

The subject was concluded with an exhortation to those who are Christ's to be more faithful in his blessed cause; to be more watchful over themselves, that they may grow in grace, and in the knowledge of our Lord and Savior; be more dead to the world and more ripe for glory. The youth were exhorted to turn from nature's darkness, for-

sake the prince of darkness, and become valiant soldiers for Christ ; as,

“ Youth is the time to serve the Lord,
The time to insure the vast reward.”

Rev. S. Joll preached from Matt. 13 : 3. “ Behold a sower went forth to sow.” May this prove a seasonable admonition to many, accompanied to the heart by the Spirit’s power, that we may take heed how we hear, and as we have received the Lord Jesus Christ so to walk in him ; then we shall bring forth fruit to his glory. “ Raised from a death of sin to newness of life in Christ Jesus, having an abiding witness of our acceptance with him.”

29th. — Rev. J. B. Strong preached from 2 Cor. 13 : 5. “ Examine yourselves, whether ye be in the faith.” As the way to heaven is a strait gate, and narrow way, attended with dangers and difficulties, it is highly necessary to observe the important duty of self-examination ; for without faith it is impossible to please God.

Now the question is, How can I know that I am in the faith ? What are the sure marks whereby I may certainly know that I have that true and saving faith — that I may trust without fear of coming short of that rest which remains for the people of God ?

Our blessed Lord has said, “ I am the door ; by me if any man enter in he shall be saved, and shall go in and out and find pasture : ” and “ I am the resurrection and the life, he that believeth in me though he were dead yet shall he live. I am come a light into the world that whosoever believeth in me should not walk in darkness, but have the light of life.” Saint Paul says, “ Now if any man be in Christ he is a new creature, old things are

passed away, and behold all things are become new." In those truths are contained the entrance into the church, its provision, salvation, light, life, and happy change. Love is the fulfilling of the law; perfect love casteth out fear. All those blessings are suspended upon faith, as their condition of enjoyment; if I possess them, I must know it; for he that believeth, hath the witness in himself.

This morning, Rev. E. Wood embarked for England. The Lord bless, preserve, and give his angels charge over him, to keep him in all his ways. May he enjoy sweet peace of mind, and rest upon the divine promises while upon the great ocean; find favor in the eyes of the people, and be returned to us again in perfect peace and safety.

Oct. 3d.—Rev. S. Joll preached from Matt. 6: 9—14, inclusive; being the Lord's prayer. May the admonitions given this morning be duly considered, and cordially embraced, and produce a gracious influence on the minds and manners of all who heard them. Mr. J. said prayer ought to be lively, affectionate, fervent, and short. Long praying is a bad habit, calculated to produce coldness and deadness where it was practised. Rev. J. B. Strong preached from this text: "The Son of man is come to seek and to save that which is lost." The coming of the Son of man to save lost sinners, is the ground of all true happiness enjoyed by mankind in this world, and the theme upon which they will delight to dwell to all eternity. Rev. 5: 12:—"Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

10th. — Rev. J. B. Strong preached from Numbers 14: 24. "But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went, and his seed shall possess it." The land of Canaan is a figure to us of our heavenly country. The evil report of those faint-hearted, rebellious persons, shows the evil spirit with which they were inspired; and if we follow their example we shall never enter the heavenly Canaan. O, how it behoves us to be in earnest, lest we should miss of heaven, lose our precious souls, and be cast away.

Rev. S. Joll preached from Hab. 3: 17. "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." A blessed example of faith, and encouragement to put our trust in God at all times, and especially in times of outward afflictions, of scarcity, and want of food and raiment.

12th. — Rev. J. B. Strong preached from Hab. 3: 2. "O Lord, revive thy work." The world was made in six days, but the work of grace may increase until the end of life. It ought to be our constant prayer, as it was expressed by the prophet, "O Lord, revive thy work."

"How sweet the name of Jesus sounds
To a believer's ears,
It soothes his sorrows, heals his wounds,
And wipes away his tears."

16th. — I thank the Lord for his loving kindness and

tender mercies toward us another week. Pardon our coldness and indifferency.

“ Why should my foolish passions rove ?
Where can such sweetness be,
As I have tasted in thy love —
As I have found in thee ? ”

“ O Lord, enlarge my scanty thought,
To know the wonders thou hast wrought ;
Thy love immense, unsearchable,
Who didst between the cherubs dwell.”

17th. — Rev. A. McLeod preached from Luke 11 : 13.
“ If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him.”

Rev. S. Joll preached from Matt. 25 : 1 — 13. “ Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them ; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold the bridegroom cometh ; go ye out to meet him. Then all those virgins arose and trimmed their lamps. And the foolish said unto the wise, Give us of your oil ; for our lamps are gone out. But the wise answered, saying, Not so ; lest there be not enough for us and you ; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came ; and they that were ready went in with him to the marriage : and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But

he answered and said, Verily I say unto you, I know you not. Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

19th. — Rev. A. McLeod preached from Matt. 5 : 16. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The Lord enable me to observe and obey this special command ; but we must be partakers of the true light, before we can let it shine. The light of nature is the light of this world. "In the beginning, God created the heavens and the earth ; and the earth was without form and void, and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters. And God said, Let there be light ; and there was light." The light of the body is the eye. Through this valuable organ, by the medium of light, the image of things being painted upon the retina, are by the nerve conveyed to the brain and the understanding. Thus may the sweet rays of divine light, the knowledge of the glory of God in the face of Jesus Christ, shine into our hearts.

Our blessed Savior came, a light into the world, that whosoever believeth in him should not walk in darkness, but have the light of life. It is not necessary to go to heathen lands to shun this light : people may use a thick veil, or simply shut their eyes against it, and be in darkness anywhere.

23d. — I thank the Lord that while many of our fellow citizens are being removed by death, we still live. Enemies lurk around me ; may I be enabled to put my foot upon the necks of all my stubborn inbred foes, that the natives of my heart may be slain, and that I may ultimately possess that land which flows with milk and honey.

Diffuse thy light and life through all my soul, and prepare me for the duties of the Sabbath; bless thy ministers, direct their studies, and may the word preached, be as eye-salve to open the eyes, enlighten the understandings, and change the hearts of the people, that they may be wise unto everlasting salvation.

24th. —Rev. J. B. Strong preached from Ps. 84 : 1, 2.
“How amiable are thy tabernacles, O Lord of hosts !

“My soul longeth, yea, even fainteth for the courts of the Lord : my heart and my flesh crieth out for the living God.”

The tabernacle was a building reared up by Moses at the command of God, to put his name therein, and for his own worship. In it was the Ark of the Covenant, and the mercy seat, and the cherubims with stretched forth wings covering the mercy-seat, and in the ark was put the testimony which the Lord gave. And he said to Moses, there I will meet with thee, and commune with thee from above the mercy-seat ; from between the two cherubims, which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

The cloud of the Lord was upon the tabernacle by day, and fire was on it by night in the sight of all the house of Israel, throughout all their journeys.

David was greatly delighted with the privilege of worshipping God in his sanctuary, and with the melodious music, which ornamented God's house, and cheered his worshippers. Blessed are they that dwell in thy house, they will be still praising thee. They go from strength to strength ; every one of them in Zion appeareth before God.

Rev. S. Joll preached from the parable of the Prodigal Son. Luke 15 : 11.

And he said, A certain man had two sons :

And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

And when he had spent all, there arose a mighty famine in that land ; and he began to be in want.

And he went and joined himself to a citizen of that country ; and he sent him into his fields to feed swine.

And he would fain have filled his belly with the husks that the swine did eat ; and no man gave unto him.

And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger !

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

And am no more worthy to be called thy son : make me as one of thy hired servants.

And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

But the father said to his servants, Bring forth the best robe, and put it on him ; and put a ring on his hand, and shoes on his feet :

And bring hither the fatted calf, and kill it ; and let us eat, and be merry :

For this my son was dead and is alive again ; he was lost, and is found. And they began to be merry.

Now his elder son was in the field : and as he came and drew nigh to the house, he heard music and dancing.

And he called one of the servants and asked what these things meant.

And he said unto him, Thy brother is come ; and thy father hath killed the fatted calf, because he hath received him safe and sound.

And he was angry and would not go in ; therefore came his father out, and entreated him.

And he answering, said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment ; and yet thou never gavest me a kid, that I might make merry with my friends :

But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

And he said unto him, Son, thou art ever with me ; and all that I have is thine.

It was meet that we should make merry, and be glad : for this thy brother was dead, and is alive again ; and was lost, and is found.

The two sons represent the two dispensations of the Law and the Gospel. The Father looking out for his Son ; the mercy, love, and readiness of the Lord to save returning sinners. The joy and rejoicing of the household ; the interest which is felt in the church, for the happiness of all who return to God.

I do not wonder, that when the fatted calf was killed, and they were feasting upon it, that there was joy, music, and dancing. Was there not a sufficient cause ? This my son was dead, and is alive, was lost, and is found.

If king David was so overjoyed at the return of the Ark of God into the land of Israel, that he uncovered himself of his kingly ornaments, and danced before it, no wonder that a precious soul, that must exist to all eternity, should rejoice when released from sin, and received to the divine favor.

What would Dives give to be released from his misery, or to have it mitigated by cold water ?

" It was compassion like a God,
That when the Savior knew
The price of pardon was his blood,
His pity ne'er withdrew.

Behold the wretch ! whose lust and wine
Had wasted his estate,
He begs a share amongst the swine,
To taste the husks they eat.

I die with hunger here, he cried,
I starve in foreign lands,
My father's house has large supplies,
And bounteous are his hands.

I'll go and with a mournful tongue,
Fall down before his face ;
Father I've done thy justice wrong,
Nor can deserve thy grace.

He said, and hastened to his home,
To seek his Father's love,
His father saw the rebel come,
And all his bowels move.

He ran and fell upon his neck,
Kiss'd and embraced his son,
The rebel heart with sorrow brake,
For follies he had done.

Take off the clothes of sin and shame,
The father gave command,
Dress him in garments white and clean,
With rings adorn his hand.

A day of feasting I ordain,
Let joy and mirth abound,
My son was dead and lives again,
Was lost, and now is found."

October 7th. — Rev. J. B. Strong preached from Matt. 24 : 13. “ But he that shall endure unto the end, the same shall be saved.”

The Lord make me truly thankful for the privilege of the gospel, and enable me to endure steadfast in the faith, to the end of life ; not a hearer only, but a doer of the work ; fully, and finally saved, to give praise to God, and the Lamb, forever and ever.

Again, from Phil. 1 : 23. “ For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better.”

May I enjoy the constant witness, that for me to live, is Christ, and to die is gain.

December 25th. — O thou, whose eye penetrates the most secret thought of the heart, and not any thing can escape thy notice ; look upon me an unworthy worm of the dust, who, without divine assistance can neither think, speak, or do anything pleasing in thy sight ; help me, therefore, to double my diligence, call in all my wandering thoughts, place my affections on things above, that my treasure may be in heaven, and my heart there also.

I now make a solemn dedication of my soul, body, and spirit, unto thee, which is my reasonable service. O, that I may feel a true engagedness of soul, for the salvation of my fellow mortals, that Christ, the hope of glory, may be formed in them. Have mercy upon all the inhabitants of the earth, and hasten that glorious day, when all shall know thee, whom to know is life eternal. Remember thy covenant people, the Jews, and thy promises to them ; may they hear thy inviting voice, and be drawn by the cord of thy love, and brought into the Christian fold, with the fullness of the Gentiles.

May all the ends of the earth bow to the sceptre of Jesus, and become his, by justification, adoption, sanctification, and be his faithful followers.

Crown with success the labors of all faithful ministers, and answer the prayers of all pious people ; and may the word of the Lord abide in us, and we abide in him, that whatever we ask in faith, we may receive.

“ And when my work on earth is done,
And all heaven's host thy name adore,
May I be found among them one,
To praise thy name for evermore.”

December 30th, 1830. — O Lord, pour out thy Holy Spirit upon our church, and bless us in the services on the New Year's eve, that the hearts of many, big with expectation of a visit of special grace, and the divine presence at the watch-night, may not be disappointed.

May the blessed work of entire sanctification become a general enjoyment, and why not now ?

O, when shall I see and enjoy the privilege of being a member of *the* pure church, for which I have so long looked ? may the time to favor Zion come, and our faith be increased to receive the promises. May the kingdom of God come, and his will be done among his believing children on earth, so that he may delight to view the assemblies of his saints.

O, for hearts to love the Lord supremely, and our brethren and sisters as ourselves, and that the uniting spirit of love and power, may go from heart to heart as oil is poured from vessel to vessel, until all shall catch the heavenly flame.

“ Oh when shall I see Jesus,
And reign with him above ;
And from that living fountain,
Drink everlasting love ?”

December 31st. — O Lord, thou hast crowned the year with thy goodness, and indulged me with innumerable favors to its close ; for which I now record my grateful praises, and particularly, that I have been permitted to maintain the purpose formed last New Year's day, of writing a journal.

May the few remaining days of my life, be much more than the past, improved to the divine glory, and may I be preserved from the snare of the fowler, and from the noisome pestilence ; under his wings may I be sheltered, and kept as the apple of his eye, and in the hollow of his hand, and guided by his counsel, may he in great mercy receive me to glory.

Dec. 25th, 1833. — Rev. W. Smithson preached from Luke 2 : 11. "For unto you is born this day, in the city of David, a Savior, which is Christ the Lord." The subject, illustrative of the nativity, office, and honor of our blessed Lord, was applied with comfort to my mind. "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ."

Jan. 1st, 1834. — Rev. S. Busby preached a fast-day sermon from Jonah 3 : 7-10. "And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing : let them not feed, nor drink water : But let man and beast be covered with sackcloth, and cry mightily unto God : yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not ? And God saw their works, that they turned from their evil

way ; and God repented of the evil that he had said that he would do unto them : and he did it not."

The society of the city, Carlton, and Portland, met together at two o'clock, for renewing the covenant, and partook of the Lord's supper ; it was an interesting season ; may it long be remembered.

This day forty-seven years ago, my soul was made a happy partaker of the divine nature, and formed anew in Christ Jesus. May all my future life declare that I have Christ put on.

I thank the Lord for his many favors, victories, and pardoning love ; may the constant breathings of my soul ascend to him as incense, and commencing the duties of this year with fresh vigor, and strength renewed, may I travel to the mount of God.

"O, let me climb those higher skies,
Where storms and darkness never rise ;
There He displays His powers abroad,
And shines and reigns the incarnate God."

2d. — Blessed be thy great and holy name, O Lord, for thy renewed mercy in sparing me another day ; how little has my mind centered upon thee this day, and how little have I meditated upon thy Word. Help me to examine and call myself to an account, how I have improved my time and talents. Suffer me not to speak peace and flatter myself.

"Lord search my heart, and try my ways,
And make my soul sincere ;
Then shall I stand before thy face,
And find acceptance there."

3d. — The mercies of God are new every morning, and

great is his faithfulness ; may I never lose a sense of this, that I am always in thy immediate presence, and all that passes through my mind is known to thee, and that every moment I am drawing nearer to my eternal home, the house appointed for all living, and that it is only through the merits of my Redeemer I am permitted to claim an interest in the Father's love and heavenly glory.

“ O, for a heart to praise my God,
A heart from sin set free ;
A heart that always feels thy blood,
So freely spilt for me.”

4th. — How this important question has run through my mind to-day ! What have I cost my blessed Savior ? Was ever pain, was ever love like his ? No, never ! His soul was once an offering made, for every soul of man. O, that I may always possess that Christian godliness, which is the fruit of my Savior's passion :

“ Mild, sweet, serene, and tender in her mood,
Nor grave with sternness, nor with lightness free ;
Against example resolutely good,
Fervent in zeal, and warm in charity.”

5th. — Rev. W. Smithson preached from Luke 13 : 6 – 9. “ He spake also this parable : A certain man had a fig-tree planted in his vineyard ; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none : cut it down ; why cumbereth it the ground ? And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it : And if it bear fruit, well : and if not, then after that thou shalt cut it down.”

Either we may understand God the Father by him that had the vineyard, and Christ by him that kept it; or Christ himself is he that hath it, and his ministers they that keep it. — *Wesley*.

The Lord grant that this profitable discourse may be indelibly impressed upon the memory, and evinced in the practice, of all who sat under its sound; that this year may be more fruitful in the divine life than the past year.

Mr. H. preached from Psalm 116: 1-4. "I love the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live. The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul."

A blessed subject; may it be cheerfully responded to by all who heard it.

6th. — Glory be to thy great and holy name, O Lord, for the mercies of this day, and for the precious promises brought to my mind this evening; keep us from evil, and protect us from fatal accidents, and protect the city from the ravages of fire; may it never fall a prey to such a dismal fate. Give thine angels charge over us, and keep us in the hollow of thy hand all the days of our lives, and help us to grow up into thee our living head in all things.

9th. — O, what a calm sweet frame of mind do I enjoy this evening! Glory to God, it is not for any works of righteousness I have done, or ever expect to do, that I look forward to another and better world. No, I would renounce my own righteousness as filthy rags, in point of merit: but it is in and through the atonement of my dear

Redeemer and his free grace alone, that I anticipate a blissful immortality.

“ O, for this love let rocks and hills
Their lasting silence break ;
And all harmonious human tongues,
Their Savior's praises speak ! ”

12th. — Rev. S. Busby preached from Eph. 3 : 15, 16.
“ Of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man.”

“ One family, we dwell in him,
One church above, beneath ;
Though now divided by the stream,
The narrow stream of death.”

Rev. W. Smithson preached from Daniel 6 : 20. “ The king spake and said to Daniel, O Daniel, servant of the living God, is thy God whom thou servest continually, able to deliver thee from the lions ? ”

“ God of Daniel, hear my prayer,
And let thy power be seen ;
Stop the lion's mouth, and bear
Me safe out of his den :
Save me in this dreadful hour ;
Earth, and hell, and nature join,
All stand ready to devour
This helpless soul of mine.”

13th. — A desperate windy night. Why this timidity ? — fearing the breaking out of fire. Why cannot I cast all my burden upon the Lord, and steadfastly rely upon his precious Word ? “ I will never leave thee nor forsake

thee. He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee. In famine he shall redeem thee from death, and in war from the power of the sword. Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh. And thou shalt know that thy tabernacle shall be in peace; and thou shalt visit thy habitation, and shalt not sin." — *Job 5: 19.*

"O, for that faith, which looks to God alone,
Laughs at impossibilities, and cries it shall be done!"

14th. — I adore the mercy of the Most High, for conducting us thus far on the journey of life, while many of our fellow citizens have been called into eternity. I pray for ability candidly and faithfully to examine myself, and try my state by the divine standard. Does my life correspond with my profession? Do I live a life of faith in the Son of God? Does Jesus Christ dwell in me by his Holy Spirit, and am I guided by his unerring Word in all things? Do I love him above all? Do I fear to offend him, and love to obey him? Do I depend wholly upon his merits and atonement for justification, and eternal salvation? Am I weaned from the world, and from all its forbidden and ensnaring objects? Do I resist the devil, and overcome his temptations by faith in the blood of Jesus Christ my Lord? O thou, who knowest my heart better than I do, qualify me by grace to answer unequivocally and affirmatively all those, and many more such interrogatories. May the existence of sin, and every root of bitterness be totally destroyed, and thy pure love fill up all my heart.

"Thy presence makes my paradise,
And where thou art is heaven."

16th. — The promises of Christ are sure, as the hills are firm. "My peace I give unto you, my peace I leave with you, not as the world giveth, give I unto you." In the spirit of meekness, humble love, and realizing faith, I would claim them as my own. With ardent breathings of unceasing prayer, and fresh determinations to cleave unto the Lord, may my heart go out continually after him, and in love and pity for those who are out of the ark of safety, in the broad road which leadeth to destruction. May they hear Jehovah's warning voice, "Turn ye, turn ye, for why will ye die? Behold now is the accepted time, behold now is the day of salvation."

18th. — I confess I am unable to answer for one sin of a thousand I have committed, and were it not for a friend who has stepped in between the Father's wrath and my precious soul, I could have no hope of heaven; but blessed be the Lord who has provided a remedy, and laid help upon one who is all-sufficient to atone for sin, remove the heavy load of guilt, and the fearful looking for of judgment, and cause joy and the hope of eternal happiness to spring up in my soul. Glory be to that unspeakably kind friend, who has given me a witness of this blessed truth, that he is able to save to the utmost all who come to the Father, through faith in him. O, come and take the entire possession of my heart, and reign without a rival, that I may be united to my blessed Lord by thousands of ties, cords of love stronger than death.

"Could I but climb where Moses stood,
And view the landscape o'er;
Not Jordan's stream, nor death's cold flood,
Should fright me from the shore."

19th. — Rev. W. Smithson preached from 2 Peter 3: 18. "But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever. Amen."

In the evening Rev. S. Busby preached from 2 Peter 1: 10, 11. "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Savior Jesus Christ."

I mourn over the imperfections which are mingled with all my performances; cleanse me from all sin, and enable me with greater life and vigor to hear thy precious Word, that I may secure true piety; make my calling and election sure; practice true piety, that I may never fall; enjoy the rewards of true piety, so an entrance shall be ministered unto me abundantly into the everlasting kingdom of my Lord and Savior.

20th. — The dismal cry of fire was heard in our streets; people running in all directions; bells ringing; engines clattering, and every thing in melancholy confusion for a while; but in a short time all the bustle was over. The rod was shaken over us, and again suspended. May it produce in us greater humility, gratitude, obedience to heaven, and trust in divine Providence.

24th. — Blessed be the name of the Lord, for the happy choice I was enabled to make in the days of my youth, to take the Lord for my portion in time and eternity. I have never repented of this act, neither am I weary of my choice, and am persuaded it will afford me matter of rejoicing to all eternity; when I shall behold the face of

my Redeemer, and the scars which he received in the days of his humiliation.

"O, happy day that fixed my choice
On Thee, my Savior and my God!
Well may this glowing heart rejoice,
And tell its raptures all abroad."

25th. — Another week's mercies call for greater gratitude from the unworthy workmanship and purchase of the Redeemer. Why do I not love thee with more warmth of affection? Why do I not serve thee with greater zeal? Why do I not feel greater sorrow for not having lived more to thy glory? Surely it is for want of more grace, more of divine influence; for these I humbly pray,

"That I may do His will below,
As angels do above;
Who always see him on His throne,
And glory in His love."

26th. — Rev. S. Busby preached from Matt. 5: 6. "Blessed are they who do hunger and thirst after righteousness, for they shall be filled." I thank thee, O heavenly Father, for the grace of repentance, and faith, and zeal to press on against the current of my own sinful nature, until thou didst give me to realize Jesus Christ crucified for me, and I hungering and thirsting after his righteousness, found pardon and peace to my precious soul. I can never forget the encouragement I derived from the application of this text, while laboring under distress of mind; it was to me a pledge of promised good to be fulfilled in the Lord's own time; but how earnestly did I plead and wrestle for its fulfilment. From that time to the present he has been carrying on his work of grace,

and I humbly trust for its continuance until death is swallowed up in victory.

27th. — If I am indulging an enemy, whether it be the love of the world, pride, desire of riches, or love of the creature more than the creator, I pray to be convinced of it, and truly humbled under a sense of it. I desire to feel in my heart, and say of the Lord, whom have I in heaven but thee? and there is none on earth I desire besides thee?

28th. — May the Lord regard the low estate of his handmaid, Mrs. L., on whom is laid a sore and heavy affliction; may the Sun of Righteousness shine upon her, and pardoning mercy be manifested to her soul; every dark cloud be removed, that she may rejoice in the Lord with joy unspeakable and full of glory.

Rev. S. Busby preached from 2 Tim. 4: 7, 8. "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." At my latest hour, when giving up my charge on earth, and about to enter into eternity, may the language of the apostle be the clear testimony of my conscience, that enduring to the end, I may be eternally saved through my blessed Lord Jesus.

29th. — I desire to return humble and hearty thanks to the Lord for the sweet manifestation of his grace and love to his young suppliant, Miss C.

"O, how delightful to meet on that eternal shore!
Where pain and parting shall be no more."

30th. — Glory be to God for the innumerable mercies of his kind hand. May I be enabled by grace to cleave closer and closer to him. What is there on earth to satisfy the desires of my soul? Were it all at my command, without the love of God it would be a tiresome place. My soul for all his fulness cries.

Feb. 1st, 1834. — "Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." — Matt. 7: 14. May I be always found in the strait and narrow path which leads unto life, renouncing the world, with all its pomp and vain allurements, cultivating a meek and lowly spirit, determined never to yield to temptations, or backslide from the Lord in heart or life.

"Henceforth may no profane delight
 Divide this consecrated soul:
 Possess it, thou who hast the right,
 As Lord and Master of the whole."

2d. — Rev. W. Smithson preached from Luke 22: 19. "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you; this do in remembrance of me." I am sorry to be interrupted with things of no importance to me, though I can through grace

"Tread the world beneath my feet,
 And all the earth calls good or great."

But I want a complete victory over all the senses of my body, which are inlets to temptation, or vanity, and cleave so close to my shepherd's side, as to see him heave, hear him groan, and feel the gushing blood.

"His feet were nailed to yonder tree,
 To trample down our sin;
 His hands stretched out, we all may see,
 To take his murderers in."

3d. — I desire to evince the Christian character in the constant exercise of every Christian grace, particularly in the forgiveness of injuries, to do good to those who revile and persecute me, to love those who hate me, and to imitate my blessed Savior in all his imitable perfections, that I may grow up into him my living head in all things.

4th. — I thank the Lord for the degree of submission I feel, under the trying circumstance, the sacrifice of property, I have had to make to-day. I feel no disposition to utter a murmuring word, or indulge an unholy thought; but listen to the dictates of divine truth, "All things shall work together for good to those who love God," and to lay up treasure in heaven, where neither moth nor rust doth corrupt, nor thieves break through nor steal. Bless my companion; may he be still, and know his God; ripen for glory, that as the outer man decays, the inner man may daily grow stronger; that when he shall be called to give up his account, it may be with joy, and not with grief.

5th. — "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." — Jas. 1: 5. May I be directed by divine wisdom in the appointment of those, instead of Mr. Mc., who is no more, who shall apply our property after our decease, to promote the glory of God and the good of his church.

6th. — Praised be thy great and holy name, O Lord, for the peaceful and quiet mind I enjoy this day. I feel thou art good, and doest all things well; but how far short do I come in making suitable returns of constant, ardent love. Help us to use this world as a loose gar-



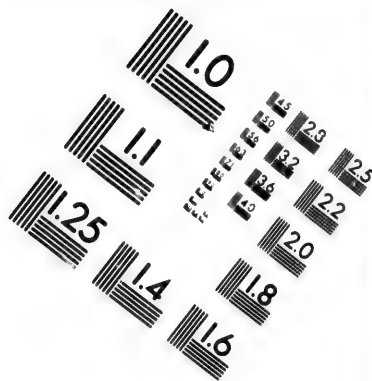
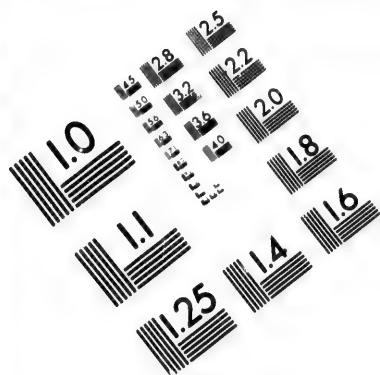
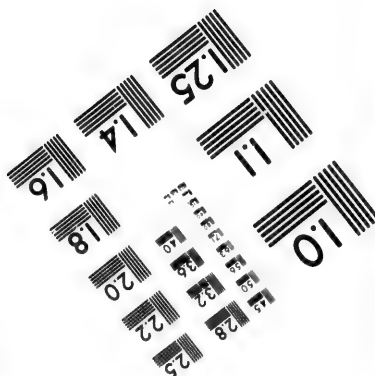
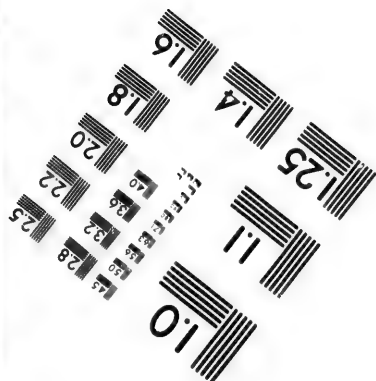
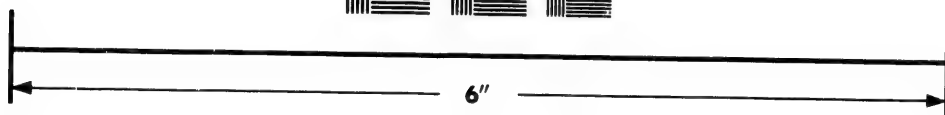
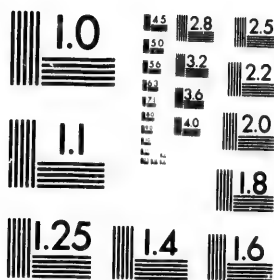


IMAGE EVALUATION TEST TARGET (MT-3)



Photographic
Sciences
Corporation

23 WEST MAIN STREET
WEBSTER, N.Y. 14580
(716) 872-4503

0
15 16 17 18 19 20 21 22 23 24 25
18 20 22 24 25

10
15 16 17 18 19 20 21 22 23 24 25

ment, which may be cast off at any moment ; and to live every day as those who must give a strict account of the deeds done in the body.

7th. — I feel thankful for the privilege of hearing to-day from my classmates, what the Lord has done for their souls ; may they hold fast whereunto they have attained, that no one take their crown ; and show to all around, by a well ordered life and conversation, that they have Christ put on ; and may these delightful seasons be but as the preceding drops of a mighty shower.

8th. — As our time is swiftly passing away, help us to redeem and improve it, and gather up all the fragments of it, by a constant watch over the dispositions and exercises of our minds, carefully inspecting every motion, knowing that we are constantly in that immediate presence who cannot behold sin but with the utmost abhorrence. O my Father, may I be always cheerfully rendering thee my spirit, soul, and body. Be pleased to revive thy work in the city and society ; in answer to the prayers of this evening, send down peace, and destroy sin, by the brightness of thy appearing. Give abundant success to the ministry of the Word, and make us all alive in thee, our living head, that we may bring forth fruit to thy glory.

9th. — Mr. H. preached from John 12: 21. "Sirs, we would see Jesus." I trust each individual will reiterate this text, and comprehend in all its bearings the highly interesting subject it contains ; see him by faith at the throne of grace, in the house of prayer, in public worship, in his Word, meditate on all his works, behold his wonders in creation, providence, plan of salvation, view him as our Prophet, Priest, and King, believing that

he has made complete satisfaction to divine justice, through the vicarious offering up of himself, a sacrifice in our law, room and stead, rising again for our justification, interceding for us at the Father's right hand. View him in the displays of gospel grace, raising up, and sending forth his ministers, to preach salvation to a dying world.

O may the gospel net enclose a multitude of precious souls, who shall enjoy and praise him on earth, and in heaven for ever.

Rev. W. Smithson preached from John 3 : 7. "Ye must be born again."

Blessed be the Lord, for the happy change wrought in my heart ; though so many years ago, the effect remains, and I trust the work is in progress to full sanctification. I delight in the doctrine, whatever diffidence I feel in professing it, yet I believe it is my privilege to be cleansed from all sin ; a sense of my own weakness, and my love so cold to thee, and thine to me so great : but what do I love, if I do not love thee ? I feel my heart loosened from every earthly tie, and my chief treasure in heaven ; and am persuaded, when this earthly tabernacle shall be dissolved, I have a house not made with hands, eternal in the heavens. The Savior has said, because I live, ye shall live also ; I hang upon the promise.

10th. — I see clearly, and am thankful for the kind interposing hand of Providence, overruling those things which occasioned me some uneasiness, to the comfort, and entire satisfaction of my mind, and I trust for the interest of the society, the benefit of my friends, and relatives, and the glory of God.

The deed of trust to my beloved brethren, being now settled, to be executed in due time, I desire to forget

those things which are behind, and press toward the mark, for the prize of a better inheritance ; and may my mind, affections, heart, treasure, and all the faculties of my soul, centre above, where Christ sitteth at the right hand of God.

12th. — Why have I been so much off my guard this evening, to dwell so long on an earthly subject, however interesting ? O, how unprofitable ! I had better be stripped of all my property, and have nothing to call my own upon earth, than to be bereft of my spiritual comforts. O, why is my mind so easily turned aside from listening to the still small voice, “ Love not the world, nor the things of the world, for if any man love the world, the love of the Father is not in him.”

To avoid the evil, I ought not to dwell upon it more than is absolutely necessary. I pray for more grace, that as I have put on the profession of the Lord Jesus, so I may ever walk in him, and be found in him.

“ Sweet is the work, my God, my King,
To praise thy name, give thanks, and sing ;
To show thy love by morning light,
And talk of all thy truth at night.”

13th. — Praise the Lord, for the privilege of another day this side of the grave. Time is short, and eternity near. If I should be called this night, am I prepared ? Is my peace made ? Have I true faith in the Savior ? Is my whole dependence upon the atonement of Christ ? Do I love the Lord, with all my heart, mind, soul, and strength ?

O Thou, who knowest me altogether, supply my every need, out of thy riches in glory by Christ Jesus.

14th. — O Lord, I beseech thee, keep me from falling a prey to the grand enemy of my soul ; he is never tired of

tempting, and there is no promise in the word, that we shall not be tempted ; but that we shall not be tempted beyond our ability to bear, and with the temptation a way shall be made for our escape. O, keep me, gracious Lord, and,

“ Ne’er let me go, till I,
Upborne on wings of faith and love,
Gain the regions of the sky,
And take my seat above.”

15th. — It is on thy earth I tread, in thy air I breathe, and upon thy bounty I live ; these are great mercies, but there are still greater ; for he who was rich, for our sakes became poor, that we through his poverty, might become rich. While I feel grateful for the former, I desire earnestly to covet, and largely enjoy the

“ Riches of Christ, on all bestowed,
And honor that descends from God.”

16th. — Rev. W. Smithson preached from Isa. 3 : 10, 11.
“ Say ye to the righteous, that it shall be well with him : for they shall eat the fruit of their doings.

“ Wo unto the wicked, it shall be ill with him : for the reward of his hands shall be given him.”

How great is the encouragement to the pious ! may they grow and thrive until they realize all the good they now anticipate.

How awful the warning to the wicked ; may they repent, and turn unto the Lord, while he is to be found.

18th. — “ Thus far the Lord has led me on,
Thus far his power prolongs my days,
And every evening shall make known
Some fresh memorial of his grace.

I lay my body down to sleep,
Peace is the pillow for my head,
While well appointed angels keep
Their watchful stations round my bed.”

20th. — How injurious to a spiritual mind, is the company and conversation of a light and trifling person.

How sweetly do the moments pass, when all is hushed into silence, and the soul enjoys the balmy air of retirement and communion with God. May deep humility possess my heart, and wisdom direct my path, that I may make rapid progress in my heavenly journey.

23d. — Rev. S. Busby preached from John 3 : 14, 15.

“ And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up :

That whosoever believeth in him should not perish, but have eternal life.”

As the Israelites by their disobedience to the commands of God, had incurred his displeasure, he convinced them of it, by sending among them fiery flying serpents which bit them, followed by almost immediate death ; and as no adequate remedy was prescribed, the people came to Moses and acknowledging their sin, entreated him to pray to the Lord for them, that they might be delivered from the serpents. And the Lord said unto Moses, make thee a fiery serpent of brass, and put it upon a pole, and it shall come to pass, that every one that is bitten when he looketh upon it shall live. And Moses did so, and when those who were bitten, looked upon the brazen serpent, they lived. Among the Jews, the brazen serpent was considered a type of the resurrection — through it, the dying lived ; and so, by the voice of God, they that were dead, shall be raised to life. As the serpent was raised up, so shall Christ be lifted up : as they who were stung by the fiery serpents were restored by looking up to the brazen serpent, so those who are infected with, and dying through sin, are healed and saved, by looking up to, and believing in Christ crucified.

Rev. W. Smithson preached from Luke 15 : 17 — 20 ; the parable of the prodigal son. A state of sin is a course of folly and madness ; repentance is a restoration to sound sense. The father kissing him, showed his tender affection for him.

24th. — O thou, who art the wisest and the best of all beings, what cause I have to love and praise thee, and yet how far do I come short ! How often do I resolve to cleave closer and live nearer to thee — and still fail in my purpose. I see clearly that I have no strength of my own to perform any thing aright, without the assistance of the Holy Spirit. I humbly pray that the nature and seed of sin may be destroyed out of my heart, and that the Lord may implant his own nature there — his new, best name of love.

March 1st, 1834. — I adore the eternal Jehovah for the encouragement I feel, for the sweet peace of mind I enjoy, and for the beauties I discover while meditating in his word upon the mysteries of the heavenly kingdom, the plan of salvation through the merit and atonement of my blessed Redeemer. Unworthy as I am, my soul implores a larger degree of heavenly love, to fill, enlarge, and purify my heart.

2d. — Rev. W. Smithson preached from Numbers 14 : 24. “But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereunto he went ; and his seed shall possess it.” Caleb had not only a bold, generous, courageous, noble, and heroic spirit, but the spirit and influence of the God of heaven thus raised him above

human inquietudes and earthly fears; therefore he followed God fully.

How many are retarded in their course, and fall short of the blessings of the gospel, through magnifying the number and strength of their adversaries, their own weakness, and the difficulties of the way, and distrust the power, faithfulness, and goodness of God. Only such men as Joshua and Caleb, who take God at his word, and who know that against his wisdom no cunning can stand, and against his might no strength can prevail, are likely to follow God fully, and receive the heights, lengths, breadths, and depths of the salvation of God.

God has provided innumerable spiritual blessings for mankind; but in the pursuit of earthly good they lose them, and often lose the others also. If ye be willing and obedient, ye shall eat the fruit of the land, but not otherwise; unless for your farther punishment, God give you your portion in this life, and ye get none in the life to come. From so great a curse may God save thee, thou money-loving, honor-hunting, pleasure-taking, thoughtless, godless man! — *Clark*.

Rev. S. Busby preached from John 16: 33. "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world." Luther, writing to Philip Melancthon, quotes this verse, and adds these remarkable words: "Such a saying as this is worthy to be carried from Rome to Jerusalem upon one's knees."

Blessed Saviour, may thy precious word cheer our hearts, while in this world we have to encounter tribulation; may all our trials and afflictions be sanctified to us,

that under them we may seek our peace in thee, be thy children in deed and in truth, redeemed and adopted into thy family, and finally accepted in glory. The peace of God is ever to be understood as including all possible blessedness—light, strength, comfort, support, a sense of the divine favor, unction of the Holy Spirit, purification of heart, and all these to be enjoyed in Christ.

“ Christ is my Pilot wise,
My compass is his word ;
My soul each storm defies,
While I have such a Lord.
I trust his faithfulness and power,
To save me in the trying hour.

Though rocks and quicksands deep,
Through all my passage lie ;
Yet Christ shall safely keep
And guide me with his eye.
How can I sink with such a prop,
That bears the world and all things up ? ”

8th. — O Lord, thou art great and glorious, long-suffering, plenteous in goodness and mercy ; thy love is unbounded, without bottom or shore ; thy promises are all yea and amen in Christ Jesus. Great is thy truth, and will prevail ; may it be applied to my heart continually, and may divine grace, like the morning dew, every moment descend upon my soul, and may all my springs be in thee, the spring of faith, love, purity, hope, peace and joy ; may these all increase more and more, until I reach the overflowing fountain whence all good to all has ever emanated, and to whom I hope eternally to ascribe the glory and the praise.

9th. — Rev. S. Busby preached from the two last verses of the first Psalm. “ Therefore the ungodly shall

not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish." Holy men are under the continual eye of God's providence; he knows the way that they take, approves of their motives, purposes, and works, because they are all wrought through himself. He provides for them in all exigencies, and defends them both in body and soul. The projects, designs, and operations of the ungodly shall perish; God's curse shall be on all that they have, do, and are. "And in the day of judgment they shall be condemned to everlasting fire in the perdition of ungodly men." — *Clark*.

In the sermon on the judgment, a line was drawn between the two characters to be judged; the righteous encouraged, and the sinner entreated to repent and turn to God. Behold now is the day of salvation. "But unto you that fear my name, shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." — *Mal. 4: 2, 3.*

12th. — "What now is my object and aim?
What now is my hope and desire?
To follow the heavenly Lamb,
And after his image aspire."

16th. — *Rev. S. Busby* preached from *2 Cor. 5: 20*. "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." In the introduction,

the conversion and call of the apostle to the gospel ministry was noticed.

I. The ambassador was described: chosen from among the people, a subject; well acquainted with the laws of the realm, not a novice; receives the sanction of the great seal, sent by proper authority.

II. The nature of his embassy explained: to represent the nation and person of his sovereign; to state the matters at issue; to propose terms for reconciliation.

III. The motives by which he is influenced: the immortality of the soul; the happiness of religion and the joys of heaven; the misery of the wicked and the torments of the damned.

In the conclusion, urged an immediate reconciliation from the advantages to be enjoyed, and the danger of resistance, from the irreparable loss to be sustained.

When Lord Exmouth was ambassador from England to the Algiers, he gave them to understand, that if they did not choose to comply with the terms proposed, in one hour their city should be a heap of ruins about their heads!

17th. — I am thine, save me. Save me from all the assaults of Satan; from complying with temptation; from indulging in any sin whatever; from wandering out of the path of duty; from pride and unbelief; from hardness of heart and a prejudiced spirit; from grieving thee in any wise. May faith, love, gratitude, and true wisdom guide me, through all the journey of life.

22d. — "O Thou, to whose all-searching sight,
The darkness shineth as the light:
Search, prove my heart; it pants for thee;
O burst these bonds, and set it free!

25*

Wash out its stains, refine its dross;
 Nail my affections to the cross;
 Hallow each thought; let all within
 Be clean, as Thou, my Lord, art clean! "

23d. — Rev. S. Busby preached from Psalm 41 : 4.
 " I said, Lord be merciful unto me ; heal my soul, for I
 have sinned against thee."

Rev. W. Smithson preached from Romans 1 : 16. " For
 I am not ashamed of the gospel of Christ : for it is the
 power of God unto salvation to every one that believeth ;
 to the Jew first, and also to the Greek."

Blessed be the Lord for the privilege of a preached
 gospel, and for all the blessings purchased by the precious
 blood of Jesus Christ. He is altogether such a Savior as
 I need. I am unworthy ; but he is worthy. I am weak ;
 but he is strong. I am by nature and practice sinful
 and polluted ; but his efficacious blood cleanseth from all
 sin.

" God, the offended God Most High,
 Ambassadors to rebels sends ;
 His messengers His place supply,
 And Jesus begs us to be friends."

25th. — O Lord, thou seest my weakness, and how the
 enemy strives to get the advantage over me.

" Arm me for the evil day,
 That I in heart with Thee may stay ;
 Gird me with Thy mighty power,
 And bring me through the trying hour."

28th. — Righteous art thou, O Lord, and all thy works
 are done in truth.

"I'll praise my Maker while I've breath,
 And when my voice is lost in death,
 Praise shall employ my nobler powers ;
 My days of praise shall ne'er be past,
 While life, and thought, and being last,
 Or immortality endures."

29th. — Thanks be unto the Lord, for his renewed mercies to his unworthy handmaid, affording me such delightful discoveries of his infinite wisdom in the works of creation ; but more especially in the glorious economy of human redemption. May I live to his glory, walk circumspectly, meditate upon his Word, make it the rule of my life, and may it sink down into my heart, be a light to my feet, and a lamp to my path.

30th. — Rev. W. Smithson preached from Luke 24 : 47. "And that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem."

May the Lord open the hearts of the people to receive the Word, to profit and edify them, as he opened the heart of Lydia.

Rev. S. Busby preached from Luke 24 : 34. "The Lord is risen indeed, and hath appeared to Simon." Our blessed Lord rose again from the dead, that the Scriptures might be fulfilled, the world redeemed, God glorified, heaven opened, the Holy Spirit sent forth, and mankind, both in body and soul, eternally saved. Joseph, Isaac, and Jonah, were types of Christ's resurrection. Joseph was sold by his brethren ; but afterwards raised up to provide bread for all his father's house, and to be a great governor. Isaac was called for a sacrifice ; but became the father of a great nation, numerous as the stars of heaven, and in whose seed all the families of the earth

should be blessed. Jonah was cast out ; but raised up again to prophecy to the people. I trust all who heard this interesting discourse will experience the benefits of the Savior's meritorious death, victorious resurrection, triumphant ascension, and prevalent intercession, and be found with their lamps trimmed, burning, and ready to meet the bridegroom of our souls at his coming.

31st. — This serious suggestion came to my mind, How do you know but that you are mistaken ? Perhaps when you shall be called to appear before your Maker, he will not receive you after all your comfort and hope of heaven ? My heart replied, Surely that would be a great disappointment indeed ; but I have a good hope through grace of realizing better things, and believe through the atonement and merit of my Redeemer, that he is all-sufficient to save and present me faultless before the throne of his glory, with exceeding great joy.

My delight is in the Lord ; I love his religion, and cause, and desire to see his kingdom flourish, and extend, and his name glorified in the earth, and in heaven for ever.

“ Jesus my all to heaven is gone,
He whom I fix my hope upon ;
His track I see, and I'll pursue,
The narrow way till Him I view.”

April 1st, 1834. — Praised be the Lord for his loving kindness and tender mercies extended to us, while many of our fellows are laboring under heavy afflictions of various kinds ; I pray the Lord mercifully to look upon them ; especially upon her who has been a great sufferer for a long time, and to all human appearance near the confines of the grave. May she have a bright evidence of her ac-

ceptance, and her heart be cheered with the blessed hope of entering into that rest,

“Where all the ship’s company meet,
Who sailed with their Savior beneath;
With shouting each other they greet,
And triumph o’er trouble and death:
The voyage of life ’s at an end,
The mortal affliction is past;
The age that in heaven they spend,
For ever and ever shall last.”

6th. — Mr. Hutchins preached from Gen. 5: 24.
“Enoch walked with God, and he was not: for God took him.”

“O, for a closer walk with God,
A calm and heavenly frame;
A light to shine upon the road
That leads me to the Lamb!”

13th. — Rev. W. Smithson preached from Acts 1: 9, 10, 11. “And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel; who also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus who is taken up from you into heaven, shall so come, in like manner as ye have seen him go into heaven.”

“Two men stood by them.” Doubtless, angels in human shape.

“In white apparel.” As emblematical of their purity, happiness, and glory.

Rev. S. Busby preached from John 12 : 32. "And I, if I be lifted up from the earth, will draw all men unto me."

The subject contained in the text, is one of the most awfully sublime, and glorious events ever recorded in sacred history ; Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness ; but unto all who believe, the power of God, and the wisdom of God.

The doctrine of the atonement, is one of the most animating subjects on which we can possibly reflect, though our hearts melt under a sense of heinous offences which crucified the Savior of the world ; yet turning the eye of our faith to the efficacious blood of atonement which streamed down the consecrated cross, we obtain redemption through his blood, the forgiveness of sins.

The atonement is a mystery to angels, the high way to heaven, the key of Paradise, and the believer's consolation against the fears of death.

" Jesus' blood through earth and skies,
Mercy free, boundless mercy cries."

Our gracious Redeemer, in the preceding verses, revealed to his disciples the awful intelligence of his approaching dissolution ; "Now is my soul troubled, this is the hour and power of darkness." Here his human nature recoiled at the sight of the tremendous billows just bursting on his devoted head : "But the cup which my Father giveth me, shall I not drink it ?"

Though our iniquities encompassed him about, and were laid upon him, he was borne up through the power of his divinity ; hence, the champion of Israel looking beyond the bitter cup, saw that the dreadful conflict with the Prince of darkness would ultimately terminate in everlast-

ing triumphs. Thus his immortal mind was consoled amid the alarming cross, while he beheld the blessings resulting from the rich effusion of his precious blood.

“And I, if I be lifted up from the earth, will draw all men unto me.”

We shall consider :

I. What is implied in the exhibition of the Savior.

II. The glorious effects.

1. The words “lifted up,” sometimes signify to exalt ; here they signify first, to abase ; this spake he, signifying what death he should die ; hence he was lifted up upon the cross. Crucifixion was a Roman mode of punishment, practised in the empire as long as it continued heathen : but when the emperor embraced Christianity, this mode of punishment ceased, and was forbidden by supreme authority, from a due respect, and pious honor to the death of Christ. Crucifixion was so painful and shameful a death, that the Romans themselves sometimes strangled the person, and afterwards crucified him : but the blessed Savior was not favored with this mercy. He was probably nailed to the cross before he was lifted up, and then, as Moses lifted up the serpent in the wilderness, even so, was the Son of man lifted up, that whosoever believeth in him should not perish, but have eternal life.

O sinners, behold your Savior, suspended between the heavens and the earth, raised by impious hands, amid the tumults of blasphemous multitudes ; yea, the scorn and contempt of the vilest of the vile. View his passion in all its bearings, and say, “Was ever sorrow like unto his sorrow ?”

This sacrificial offering, was not only designed to expiate our guilt, but to teach us to deny ourselves of all ungodli-

ness and worldly lusts, and to take up our cross, and follow him, that where he is, we may be also. To lift up, signifies,

2. To exalt. Hence, he was lifted up from the earth in the morning of the resurrection. Behold the bright sun of righteousness going down in a dark, and dismal eclipse ; he bowed his head, there was darkness throughout all the land of Judea, nature was convulsed, the rocks rent, the graves were opened, the dead arose, and death and hell were conquered. The eternal sun of righteousness arose, with healing in his wings, burst the bars of death and the tomb, re-assumed his natural body, and raised it from the dead. Angels made their appearance in token of honor. O, my soul, join with them, in the victorious acclamations : O death, where is thy sting ? O grave, where is thy victory ? Him, hath God exalted with his own right hand, to be a Prince and a Savior, to give repentance and remission of sins.

He not only rose again for our justification, but as a certain pledge of the resurrection of our souls from a death of sin, and our vile bodies from the ruins of mortality. "I am the resurrection and the life ; he that believeth in me though he were dead, yet shall he live, and he that liveth and believeth in me shall not die eternally." O, that I could say to each of you, my dear friends, You hath he quickened, who were once dead in trespasses and in sins.

3. He was lifted up from the earth in his ascension.

"What, and if you had seen the Son of man ascending up, where he was before." This illustrious champion came from heaven as an invader, to conquer our formidable enemies, sin, death, and hell. His crown omnipotent,

his shield invincible, the heavens his throne, the earth his footstool. He led captivity captive, and dragged the monster death at his chariot wheels. He made the clouds his chariot, and rode upon the wings of the wind. He astonished the Galilean spectators, when in the presence of angels he ascended from Mount Olivet, through the starry vaults of heaven ; cherubic legions in loud acclamations, shouting him welcome to the sky. The gates of Paradise wide unfold their ethereal light, turning upon their everlasting hinges, while the heavenly intelligence, exclaim : " O ye gates, be ye lifted up, and let the King of Glory come in ! "

If you then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. This lifting up of the Savior implies,

4. His being exalted on the pole of the gospel ; for as Moses lifted up the serpent in the wilderness, even so, shall the Son of man be lifted up. Every true minister of Christ, is a royal captain, commissioned to unfurl the banners of the cross, and extol the Captain of our salvation, and to make mention that his name is exalted ; to blow the trumpet in Zion, for he hath done excellent things ; this is known in all the earth.

They exhibit the Savior by declaring his attributes as omniscient, omnipotent, and omnipresent ; his perfections as infallible, and his offices of Prophet, Priest, and King, three titles never assumed by any person, but the Infinite, the Man Christ Jesus.

Thus they lift him up upon the pole of the gospel, and whereas, the poor envenomed, serpent-bitten Israelite looked to the brazen serpent and was healed, so the sin-bitten sons of Adam, must look with the eye of faith on him

whom they have pierced, and be healed of all their spiritual maladies. The blood of Jesus is an antidote, which extracts all the venom of the Old Serpent. Moses lifted the brazen serpent so high, that all might see it. On this account, the ministers of the glorious gospel, are authorized to cry to all, Behold the Lamb of God, who taketh away the sin of the world.

This brings me to consider,

II. The effects produced : "I will draw all men unto me." This is not to be understood absolutely, or unconditionally ; for Jesus was constrained to say, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

Neither does Christ establish his kingdom by the sword of war, or an horrid inquisition : but by the mild banners of love, "Him that cometh unto me I will in no wise cast out." Consider,

2. That man by nature is at an awful distance from God : "All we like sheep have gone astray, we have turned every man to his own way." We have wandered on the dark mountains of error and sin ; we have loved darkness rather than light, because our deeds were evil ; the way of peace we have not known ; our hearts and affections are astray, deeply alienated from the Most High God. What a mercy, that we have not wandered so far in the deserts of sin as not to be able to return, that the judgments of God, and the fury of Satan have not precipitated us into everlasting ruin. O let us now return unto the Shepherd and Bishop of our souls.

3. These words intimate that Christ has made a sufficient atonement for the sins of all men, or he could not

draw all men, for there is no other name under heaven whereby we can be saved, but through Christ. "I am the way, the truth, and the life ;" and that none might despair of mercy, he willingly gave his life a ransom for all, and graciously tasted death for every man, and his language to all men now is, come unto me all ye ends of the earth and be ye saved.

4. To draw, signifies to entice, or allure.

The ministers of Christ are wise in winning souls as spiritual fishermen : they let down the net on the right side of the ship, and enclose a multitude of precious souls to the glory of God. The gospel is every way calculated to allure precious souls ; it is eyes to the blind, feet to the lame, liberty to the captive, food to the hungry, drink to the thirsty, health to the sick, yea, life to the dead. In fact there is every thing in the gospel our souls can possibly need. Hear the Savior on this subject ; "Go, tell John, the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and unto the poor the gospel is preached."

5. How does God entice and allure ?

1. Undoubtedly by the unction of his Spirit, by his ascension into heaven the Holy Spirit descended : "When I go, I will send you another comforter, even the spirit of truth, and when the Holy Ghost is come, he will convince the world of sin, and of righteousness, and of judgment." It is the office of the divine Spirit, to open the eyes of our understanding, and to purify our hearts by His refining influences.

Let us, therefore, thus anoint our eyes with eye-salve, that we may see the things which belong to our peace, before they are forever hid from our eyes.

2. He will draw them by the excellency of his doctrine. It is so suitable, so encouraging ; there is no state in the present life, to which it cannot administer comfort, and encouragement to Christian believers, in temptation, affliction, and death.

3. By the miracles attending the preaching of it. The High Priest of our profession did not choose the wise Scribe, or learned Rabbies ; but twelve fishermen, and those without the aid of secular interest or protection, ventured to propagate the doctrines of Christianity all abroad, at the hazard of their lives. Thus they healed the sick, raised the dead, cast out devils, vanquished their judges, confounded their adversaries ; so mightily grew the word of the Lord, and prevailed. They were stoned, imprisoned, and vilely treated : but the more Christianity was persecuted, the more the kingdom of Christ was extended ; so that Jew and Gentile, were proselyted to the faith.

4. A variety of other means might be mentioned, such as the use of the press ; the Bible Society ; the prayers of the righteous ; Sunday School exertions ; the benevolence of the public. All powerful instruments, for pulling down the strong holds of ignorance, sin, and Satan.

5. Some think the text has reference to soldiers lifting up their banners in an enemy's country ; it certainly corresponds with that notable prophecy in the eleventh of Isaiah, "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

The Captain of our salvation is now lifting up the invincible banner of the cross, and unto Him the nations of

the earth are returning; flying as a cloud, and as doves to their windows; the north is giving up, and the south is not keeping back. His sons are coming from far, and his daughters from the ends of the earth. We have abundant cause to rejoice in the prosperity of missionary exertions, and the numerous revivals of religion at the present day. May the ministers of Jesus cry aloud, speak and spare not; lift up their voice like a trumpet, and declare unto Israel their sin, and unto the people their transgression; for if the trumpet give an uncertain sound, who shall prepare himself to the battle?

6. It has been supposed, that our Lord had reference to the ancients, spoken of by Homer, who believed that Jupiter had a chain of gold, which he could at any time let down from heaven, and draw the earth and its inhabitants to himself. Though a fable, it may serve to illustrate our Savior's design. Gold is pure; the gospel is the pure word of God, and by its contents, purifies the soul of man; the Word links, or unites all believers to Christ, and like gold, there is nothing so valuable as the gospel, except the soul it is designed to save.

The gospel chain is so long, that it will reach round the whole earth, and so strong in the hand of Omnipotence, that he will draw all in every nation who believe the gospel, up to heaven, to reign with him for ever.

May we all be found in that happy circle.

APPLICATION.

1. My dear friends, are you being drawn by the attracting magnet of the gospel, to the Lord Jesus Christ? Do you experience the virtue of his death, and the power of his resurrection? Has he quickened your souls together

with him ? Are you risen with Christ, and seeking those things which are above, where Christ sitteth at the right hand of God ? Has Christ done so much for you, and will you refuse his kind offers and invitations ! O ! what black ingratitude ! Did he die for you, an ignominious death, out of real pity, and mercy to your immortal spirits, and will you show no mercy, no compassion on your own souls ? Turn ye, turn ye, for why will ye die, O ye house of Israel ?

2. God, in the words of the text, leaves you without excuse ; he has made ample provision for your souls ; he invites, he allures, he declares himself a sufficient sacrifice for your sin. O believe and enter into rest.

3. Happy are you who have fled to the standard of the cross and have entered into covenant with him. O ! cleave unto him with purpose of heart, and he will save you for ever : But remember, O wicked, disobedient soul, the text shall shortly be verified, the Lord Jesus shall be lifted up on his great white throne. Then will he draw all men unto him. All who have been unwilling to come at his kind invitation to the throne of grace, shall be compelled to come to the throne of judgment, and receive their final sentence.

May you all now accept of mercy, through Jesus Christ, Amen.

“ O, for a trumpet voice,
On all the world to call !
To bid their hearts rejoice
In him who died for all !
For all my Lord was crucified :
For all, for all, my Savior died ! ”

18th. — O thou, whose all-seeing eye penetrates the most secret thought of every heart, give me unfeigned

humility, lively faith, perfect love, and holy enjoyments ; for I esteem thy favor better than natural life. May I enjoy it in all its plenitude, for ever.

20th. — Rev. S. Busby preached from Isaiah 53 : 1. “ Who hath believed our report ? and to whom is the arm of the Lord revealed ? ” May this interesting discourse, in its happy effects upon the minds of the hearers, be found after many days.

“ But O, why this dull and lifeless frame ?
Can they be worse who never heard thy name ? ”

Rev. W. Smithson preached from Rev. 20 : 11, 12. “ And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them. And I saw the dead, small and great, stand before God ; and the books were opened : and another book was opened, which is the book of life ; and the dead were judged out of those things which were written in the books, according to their works.

Blessed be the name of the Lord for this evening’s discourse. May we all be prepared for death, judgment, and eternity, hearing the still, small voice saying unto us, This is the way, walk ye in it.

27th. — Rev. S. Busby preached from 1 John 3 : 10. “ In this the children of God are manifest, and the children of the devil ; whosoever doeth not righteousness is not of God, neither he that loveth not his brother.” May we not be forgetful hearers of the word, but doers of the work. May those persons, whose consciences testify that they are not the children of God, be truly alarmed, and fly for refuge to the Lord Jesus, and never rest until

their hearts be changed, and they become the children of God, in deed and in truth.

"O glorious bliss ! O blessed abode !
I shall be near, and like my God !"

May 1st, 1834. — I rejoice in a prayer-hearing and a prayer-answering God ; may I be enabled to cleave to him with all the desires and affections of my soul, and set out afresh in the divine life, so to run, that I may obtain the prize promised to all those who love and long for his appearing.

"Sweet the moments, rich in blessing,
Which before the cross I spend ;
Life, and health, and peace possessing,
From the sinner's dying friend."

4th. — Rev. S. Busby preached from 1 Cor. 15: 34. "Awake to righteousness and sin not ; for some have not the knowledge of God : I speak this to your shame." May those who have not obtained a knowledge of God, be truly humbled under a sense of their guilt and danger, and never rest without a knowledge of salvation, by the remission of their sins.

Rev. W. Smithson preached from Isa. 55: 6. "Seek ye the Lord while he may be found, call ye upon him while he is near."

Glory be to thy name, O Lord, for the infinite mercy, love, and goodness, extended to us thy unworthy creatures ; far from God, on the bleak mountains of sin and folly, ready to perish ; we hear thy voice, return and live ; for thy mercy endureth forever.

"Take my poor heart and let it be,
Forever closed to all but Thee ;
Seal Thou my breast, and let me wear
That pledge of love forever there."

11th. — Rev. A. Desbrisay preached from 2 Kings 6 : 16. "And he answered, fear not : for they that be with us, are more than they that be with them." May this highly encouraging passage, afford me lasting comfort, under all the future difficulties of life, and greatly increase my faith in God.

Rev. H. Daniel preached from Eph. 1 : 13, 14. "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation : in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory."

God has no child who is not a partaker of the Holy Ghost, and he who has this spirit, has God's seal that he belongs to the heavenly family. And they who in the day of judgment are found to bear this seal, truth — truth in the inward parts, having truly repented, truly believed, and having been in consequence truly justified, and truly sanctified, and having walked in truth and sincerity towards God and man, these are sealed to the day of redemption ; for, having this seal, they are seen to have a right to eternal life.

13th. — Blessed be the name of the Lord for the privilege of hearing his precious truth preached and his name magnified. Great have been his works of providence and grace, in bringing the children of Israel out of the land of Egypt by the hand of Moses and Aaron ; they went through the Red Sea on dry land. The pillar of cloud by day and the pillar of fire by night, to direct them until they arrived in the promised land. A beautiful figure of our spiritual journey through this world, until we arrive in

the heavenly Jerusalem above, guided by the great Captain of our salvation.

16th.—“ Thus far the Lord has led me on,
Thus far his power prolongs my days,
And every evening shall make known
Some fresh memorial of his grace.”

18th. — This morning Mr. H. preached from 1 Peter 1 : 8. “ Whom having not seen, ye love ; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory.” Praise the Lord for the exalted privileges of his house ; reading and hearing the gospel. I pray that it may resemble the good seed on the good ground, and spring up and bear fruit abundantly. The Lord enable me to meditate much upon his holy Word, and give me an understanding heart. I ask not riches or length of days ; but that wisdom which cometh from above, unto which all the riches on earth are not to be compared. “ If my Word abide in you, and ye abide in me, ye shall ask what ye will, and it shall be granted you.” May no self-exalting thought be suffered to have place in my mind or heart for one moment. It is Satan’s design, by pride, if possible, to rob Christians of their armor, and weaken all the graces of the spirit, so that they lose the power and inclination to resist him. Lord help me to watch and pray, and strive to walk in the narrow way, until all the work of grace be completed, and I safely reach the fountain of joy and the life of my delights.

“ O, what shall I do my Savior to praise,
So faithful and true, so plenteous in grace ;
So strong to deliver, so good to redeem,
The weakest believer that hangs upon him ! ”

25th. — Rev. R. Williams preached from 1 Cor. 9 : 24.

"Know ye not that they which run in a race, run all: but one receiveth the prize? So run that ye may obtain." The apostle places the Christian race in contrast to the Isthmian games, in which, though all run, only one received the prize; in this, if all run, all will receive the prize.

"The race we all are running now;
And if I first attain,
They, too, their willing heads shall bow,
They, too, the prize shall gain."

Rev. W. Smithson preached from Acts 8: 35. "Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus."

What a mercy that ever the blessed name of Jesus was introduced into this world; that ever our ears heard the joyful sound of salvation, through the atonement of Jesus Christ.

"Why was I made to hear His voice,
And enter while there's room;
While thousands make the wretched choice,
And rather starve than come."

Glory be to God, for his unbounded love!

The Lord prepare me for the approaching Sabbath; all its important duties and delightful services; may he eradicate from my mind whatever would hinder the operation of his Holy Spirit; may my soul be greatly refreshed, and strongly fortified against all the assaults of Satan.

"How very weak I am,
My Savior well can see;
O how exceeding short I come,
Of what I ought to be!"

June 1st, 1834. — Rev. S. Busby preached from Deut.

reat Cap-

Peter 1:

n, though
h joy un-
d for the
aring the
eed on the
ntly. The
oly Word,
riches or
om above,
compared.
e, ye shall

May no
h my mind
by pride,
weaken all
power and
and pray,
he work of
tain of joy

or. 9: 24.

33 : 29. "Happy art thou, O Israel : who is like unto thee, O people saved by the Lord." O, the happiness of Israel ! it is ineffable, inconceivable, because they are a people saved by the Lord — have such a salvation as it becomes the perfections of God to bestow ; he is their help, their never-failing strength, and the shield of that help ; he defends their defence, saves them and preserves them in the state of salvation.

Rev. A. McNutt preached from Matt. 5 : 20. "I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Unless your righteousness take in, not only the letter, but the spirit and design of the moral and ritual precept — the one directing you how to walk so as to please God ; the other pointing out Christ, the great atonement, through and by which a sinner is enabled to do so — it is no more than that of the scribes and Pharisees, who only attended to the letter of the law, and had indeed made even that of no effect by their traditions.

I have greatly enjoyed this day's sittings under the droppings of the sanctuary. May I always have in exercise that faith which brings salvation to the soul, unites me to God, keeps me humble, meek, and lowly.

8th. — Rev. W. Smithson preached from 2 Thes. 3 : 1. "Finally, brethren pray for us, that the Word of the Lord may have free course, and be glorified even as it is with you." I pray to be cleansed from all sin, having an utter detestation and abhorrence of it, and the very appearance of it ; and that every temper and disposition in me may be subdued and sanctified ; that all my powers may unite to praise the Lord. I trust that the exhortation to pray

for our ministers, and for all mankind, will have a good effect.

Rev. R. Williams preached from Matt. 16 : 26. "For what is a man profited, if he shall gain the whole world, and lose his own soul ? or what shall a man give in exchange for his soul ?" The salvation of the soul is difficult, necessary, and important. The world, the devil, and a man's own heart, are opposed to his salvation ; therefore it is difficult. The soul was made for God, and can never be united to him nor be happy, till saved from sin ; therefore it is necessary. He who is saved from his sin, and united to God, possesses the utmost felicity that the human soul can enjoy, either in this or the coming world ; therefore this salvation is important.

May the solemn truths spoken this evening, deeply impress the minds of the people to be more diligent and faithful, to make their calling and election sure.

11th. — I feel the force of the admonition, "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity ;" having felt strongly tempted to indulge a hard spirit against an individual upon sundry occasions. May the designs of Satan against me be entirely defeated ; the Spirit of the Lord lifting up a standard against him ; and by giving me grace and strength to conquer all my inward and outward foes. Great is the mercy and love of Christ to me, that he should have suffered the loss of all things,

" My worthless heart to gain,
The God of all that breathe,
Was found in fashion as a man,
And died a cursed death.

“ Though late I all forsake,
My friends, my all resign ;
Gracious Redeemer, take, O take,
And seal me ever thine ! ”

14th. — How empty are all worldly enjoyments, short of the love of God, that inexhaustible fountain of bliss and happiness ; briars and thorns strew all the ways of life, but glory be to that kind friend who has promised rest, and gone to prepare mansions above, where trees of life bear fruits of love.

15th. — Rev. S. Busby preached from Matt. 6 : 10. “ Thy kingdom come.” The ancient Jews scrupled not to say, He prays not at all, in whose prayers there is no mention of the kingdom of God. They were accustomed to say, Let him cause his kingdom to reign, and his redemption to flourish ; and let the Messiah speedily come and deliver his people ; the universal sway of the sceptre of Christ ; God has promised that the kingdom of Christ shall be exalted above all kingdoms. — *Dan.* 7 : 16 – 27.

Rev. W. Smithson preached from 2 Cor. 6 : 2. “ Behold, now is the accepted time ; behold, now is the day of salvation.” O, may thy kingdom come in deed and in truth, with power into my heart and the hearts of all mankind. May all our efforts be directed to the glory of thy holy name, and may my heart be continually aspiring after thee, the great source of all happiness, light, life, and glory ; O, fill my heart with thy likeness, that it may reflect the same image in its degree.

“ Thy side an open fountain is,
Where all may freely go,
And drink the living streams of bliss,
And wash them white as snow.”

17th. — O, how swiftly short ! time is flitting into eternity. If thou wast strict to mark my defects, and I had no intercessor, what would become of me ? Heaven bless my dear companion ; I thank thee for sparing him to me so long ; bless all near and dear to me by the ties of nature ; may we all be found in the ranks of the glorified.

19th. — When I read in the book of Providence, which has been opened to me in mercy ever since I have been able to comprehend and reflect, I am astonished at the goodness, patience, and forbearance, and admire the riches of grace, so bountifully extended to me : but when I survey the wonderful works of creation, the scheme of redemption, wisdom, love, pity, sacrifice, atonement, resurrection, and ascension, and intercession of my dear Redeemer, I am lost in thought, I am straightened in language, I am as nothing before thee !

“ O could I lose myself in thee,
Thy depth of mercy prove,
Thou vast, unfathomable sea
Of unexhausted love !

22d. — Rev. W. Smithson preached from James 4 : 7, 8. “ Submit yourselves, therefore, to God. Resist the devil, and he will flee from you.

Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double-minded.”

He, who in the terrible name of Jesus, opposes even the devil himself, is sure to have a speedy and glorious conquest. He flees from that name, and from his conquering blood.

Sanctification belongs to the heart, because of pollution of mind ; cleansing belongs to the hands, because of sinful acts.

When a soul sets out to seek God, God sets out to meet that soul ; so that while we are drawing near to him, he is drawing near to us.

Rev. S. Busby preached from Hebrews 9 : 27. "It is appointed unto men once to die : but after this the judgment." A funeral sermon, for Miss S. Hutchison, who died happy in the Lord. May this be both warning and encouragement to our young friends, to remember their Creator in the days of their youth. Behold now is the accepted time, behold now is the day of salvation.

"Time, what an empty vapor 'tis,
And days, how swift they are ;
Swift as an Indian's arrow flies,
And like a shooting star."

29th. — Rev. S. Busby preached from Rom. 8 : 13. "For as many are led by the spirit of God, they are the sons of God."

The Spirit of God is the great agent here below, to enlighten, quicken, strengthen, and guide the true disciples of Christ ; and all who are born of this spirit are led and guided by it ; and none can pretend to be the children of God, who are not thus guided by it.

"Come, Holy Ghost, for thee I call,
Spirit of burning, come !"

Rev. W. Smithson preached from Ps. 40 : 3, 4, 5. "Our God shall come, and shall not keep silence : a fire shall devour before him, and it shall be very tempestuous round about him.

"He shall call to the heavens from above, and to the earth, that he may judge his people.

"Gather my saints together unto me ; those that have made a covenant with me by sacrifice."

"The approach of the judge is proclaimed. Our God shall come. The trumpet proclaims his approach : He shall not keep silence. Universal nature shall be shaken ; the earth and its works be burnt up. The witnesses are summoned ; He shall call to the heavens from above, and to the earth, that he may judge his people. Orders are issued ; we are told who they are who shall enter into the joy of their Lord : Gather my saints together unto me — those who have entered into union with God, through the sacrificial offering of our Lord Jesus Christ. All the rest are passed over in silence. All, therefore, who do not answer this description, are excluded from glory."

July 1st, 1834. — May the Lord give me patience under the many trials I am called to pass through in this life ; may they all work for me a far more exceeding and eternal weight of glory ; while I look not at the things which are seen, but at those only, which are seen by an eye of faith.

"This journey is a thorny maze :
But we march upward still,
Forget the troubles of the way,
And look to Zion's hill."

6th. — Rev. W. Smithson conducted the service. The singing was delightful ; I never before discovered such beauty in the harmony of voices, in the house of God, conducted with such regularity, spirit, and life, so pleasing and edifying to the hearers, and suitable in divine worship ; an emblem of heaven.

"Savior, take the power and glory ; claim the kingdoms for thine own !
Jah ! Jehovah ! everlasting God ! come down."

12th. — The Lord is my refuge, and strength, a present help in every time of trouble. I will bless the Lord at all times, his praise shall continually be in my mouth. May he reign in me to the utter exclusion of all sin, and every thing that is opposed to my progress in holiness. I want to glorify God at all times, and say under all my trials and afflictions, it is the Lord, let him do what seemeth to him good.

13th. — Rev. W. Smithson preached from Acts 13 : 38, 39. "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins ;

"And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

Glory be to God for his unspeakable gifts for the manifestation of the Son of God, to take away our sin ; how refreshing to my soul is the gospel.

"If such the sweetness of the stream,
What must the fountain be ?
Where saints and angels draw their bliss
Immediately from thee."

17th. — Blessed be the Lord for his sparing mercy, while so many of our cotemporaries are being called into eternity. Bless the Lord, for having early in life called me into the enjoyment of his light and love, and given me a bright prospect of happiness beyond the grave, which hope is still as an anchor within the veil. I do know by happy experience, that it is not a vain thing to cast my burden upon the Lord : they who trust in him shall be as Mount Zion, which cannot be moved but abideth forever. I depend upon the precious promises of God, that he will neither leave nor forsake me.

"Say ye to the daughter of Zion, Behold thy salvation cometh ; Behold, his reward is with him, and his work before him." Isa. 62 : 11.

22*d.* — My heavenly Father, enable me to live to thee, walk with thee, talk of thee, enjoy thee ; and may it be all my delight to do thy holy and blessed will. Touch my heart as with a live coal from off thine altar, and may it burn and flame with love, gratitude, and praise, to the triune God forever.

"Blessed Jesus, what delicious fare,
How sweet thine entertainments are.
Never did angels taste above
Redeeming grace and dying love."

27*th.* — Rev. W. Smithson preached from Matt. 24 : 44.
"Therefore, be ye also ready : for in such an hour as ye think not, the Son of man cometh."

The Lord impress the minds of the careless, with a solemn sense of their danger, while indulging in the fleshly mind with the idea of pleasurable worldly enjoyment. Religion is the only thing that can make them happy in this world, and if they die without it, they can never be happy. May they see the hateful nature of sin ; which turned the angels out of heaven, Adam out of Paradise, and brought temporal death upon all the human family ; and upon all the finally impenitent, death spiritual and eternal. How will they appear before their Judge, who live and die in their sins, unpurged and unforgiven, far distant from the living God, as far as hell from heaven ?

"No room for mirth or trifling here,
For worldly hope, or worldly fear,
If life so soon is gone :
If now the Judge is at the door,
And all mankind must stand before
The inexorable throne !"

August 1st, 1834. — Almighty and ever living God, the maker of heaven and earth, and all things visible and invisible, the fountain of all comfort and enjoyment ; thy love is unbounded, the foundation of all happiness, present and future ; we are the clay, and thou art the potter, who hast formed us out of the dust of the earth, breathed into our nostrils the breath of life, and we become living souls that must exist to all eternity. Notwithstanding our creation in the image of God, we have lost it by sin, and all like sheep gone astray : but blessed be the God of all grace, who hath loved, and pitied us, and was born for us ; suffered the curse due to our sins ; died to atone for sin, that he might save us from its penalty and guilt, justify us freely, and save us eternally.

I pray that the whole salvation of the gospel may be accomplished in my soul, and in all for whom I am in duty bound to pray ; and O, this salvation unto the likeness and presence of God ! how great, who can tell ?

3d. — Rev. S. Busby preached from 1 Corinth. 3 : 21. "For all things are yours." He that has God for his portion has every thing that can make him happy and glorious : all are his.

"The church and the soul are a building, of which God is the master and chief architect ; Jesus Christ the main foundation ; the apostles, the subordinate architects ; the bishops, the workmen ; the priests, their helpers ; good works, the main body of the building ; faith, a sort of second foundation ; and charity, the top perfection. Happy is that man who is a living stone in this building."—*Quisnel*.

Glory be to thy name, O Lord, for Christian privileges, and for so many encouraging promises, and for so many tokens of divine, special care over us.

"Sweet peace thy promises afford,
And give new strength to fainting souls."

10th. — Rev. S. Busby preached from Psalm 84 : 11.
"For the Lord God is a sun and shield : the Lord will give grace and glory : no good thing will he withhold from them that walk uprightly. "Gives grace to pardon, purify, and save the soul from sin ; and glory to the sanctified in his eternal kingdom ; and even here he withholds no good thing from them that walk uprightly.

"Though fate command me to the farthest verge of the green earth :
Yet God is ever present, ever felt,
In the wide waste as in the city full ;
And when He vital breathes, there must be joy."

12th. — Justice and judgment are the habitations of thy throne. O give to thy ministering servants who are intrusted with the enforcement of Christian discipline, that wisdom which cometh down from above ; that their decisions may tend to heal the wounded mind ; restore peace and happiness, and that Satan, with all his combined craft and force, may be defeated, and that Jesus may rule and reign King of Kings, and Lord of all to the glory of God.

I thank thee, for refreshing showers of rain ; may the plentiful effusions of the Holy Spirit, the residue and plentitude whereof, is with thee, descend upon us, to refresh, and purify us, and render us faithful in all righteousness ; that Zion may be unto thee for a name, and a praise in the earth.

17th. — Rev. W. Smithson preached from 2 Tim. 4 : 6, 7, 8. "For I am now ready to be offered, and the time of my departure is at hand.

"I have fought a good fight, I have finished my course,
I have kept the faith :

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day : and not to me only, but unto all them also that love his appearing."

How necessary is self-examination, on hearing subjects relating to death, and a preparation for it ; the judgment ; the crown of righteousness, which the Lord, the righteous Judge, shall give at that day.

The great resurrection day, when the graves of those who have been deposited for thousands of years, and the recent dead, with those who shall be changed in a moment, at the last trump, to take their stand before the Judge in that day ; to give an account of the deeds done in the body. O, may I so live on earth, as I shall wish I had done, when I shall be called to pass that solemn scrutiny ; that I may lift up my head with joy ; there to appear,

"Clothed with that best wedding dress,
The robe of Jesus' righteousness."

20th. — May I begin, spend, and end the day with the thoughts, love, and presence of the Lord, and with the assistance and teaching of the Holy Spirit, without whose gracious aid, I cannot do any thing pleasing to thee.

"O joyful sound of gospel grace !
Christ shall in me appear ;
I, even I, shall see his face ;
I shall be holy here."

24th. — Rev. S. Busby preached from Ezek. 11 : 19.
"And I will give them one heart, and I will put a new

spirit
their
I
so po
heart
seek
seek
that
religi
and t
natur
not m
becau
A
made
overw
to ren
in an
to the
tion a
me in
ing fe
me a
of h
and t
Holy
and m
318
"Bel
yet ap
shall
as he

spirit within you ; and I will take the stony heart out of their flesh, and will give them an heart of flesh."

I now rejoice that in the days of youth, my mind was so powerfully impressed with the necessity of a change of heart, being born again in the spirit. When thou saidest, seek ye my face, my heart replied, thy face Lord will I seek. My understanding was enlightened to discover that consideration was the first step to conversion ; and religion was heart work, wrought by the spirit of God ; and the axe was so laid to the root of my corrupt, depraved nature, that I had no rest, by reason of sorrow for sin ; not merely because it exposed me to eternal perdition, but because it was so offensive in the sight of God.

A view of the sufferings of Christ, and the atonement made for sin, to procure my pardon, filled me with such an overwhelming sense of his love, and a full determination to renounce myself, and sinful nature, and never indulge in any thing forbidden in his holy Word, but to persevere to the end of life, in the uninterrupted exercises of adoration and praise for his kindness, in pardoning and adopting me into his family, and delivering me from those tormenting fears, to which I had been so long subject, and giving me a blessed hope of happiness beyond the grave. Purity of heart, is what I aim at ; that for which I long, and that in which I delight. God, the Father, Son, and Holy Ghost, my choice, my hope, my rest, my rejoicing, and my glory.

31st. — Rev. W. Smithson preached from 1 John 3 : 2. "Beloved now are we the sons of God, and it doth not yet appear what we shall be : but we know, that when he shall appear, we shall be like him ; for we shall see him as he is."

John had seen his glory on the Mount, when he was transfigured ; and this we find was ineffably grand ; but even this must have been partially obscured, in order to enable the disciples to bear the sight, for they were not then like him. But when they shall be like him, they shall see him as he is, in all the splendor of his infinite majesty. O, how much I desire a full preparation for the consummate blessedness of my Savior's appearing to judge the world.

September 1st, 1834. — This day I am sixty-three years of age. O, my heavenly Father, what abundant cause I have to adore and praise thee, for the many benefits I enjoy, while I might have been cut down as a cumberer of the ground ; but I continually enjoy that for which I bestowed no labor.

“So you, ye birds, of wond'rous skill possess'd,
Not for yourselves construct the curious nest.
So you, ye sheep, who roam the verdant field,
Not for yourselves your snowy fleeces yield.
So you, ye bees, who every flower explore,
Not for yourselves amass the honied store.
So you, ye patient kine, inured to toil,
Not for yourselves subdue the stubborn soil ! ”

May I see more clearly the excellencies of my adorable Redeemer, from whose benevolence I obtain the bread and water of life, the garments of salvation, the oil of joy ; and drawn by the silken cord of divine love, give up myself and all I have his name to glorify, and witness in this solemn hour for him to live and die.

7th. — Rev. S. Busby preached from Acts 12 : 24.
“But the Word of God grew and multiplied.”

“As grain, it grew, the stalk and the ear ; it was mul-

tiplied as the corn is in the full ear. It was liberally sown; it grew vigorously, and became greatly multiplied. And why? Because it was the Word, the doctrine of God; there was no corruption in it; and because God watered it with the dew of heaven from on high."

"In many a soul, and mine,
Thou hast displayed thy power;
But to thy people join,
Ten thousand thousand more;
Saved from the guilt and strength of sin,
In life and heart entirely clean."

14th. — Rev. S. B. preached from Isaiah 28: 16.
"Therefore, thus saith the Lord God, Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste."

I. The Lord's peculiar work is astonishingly manifested in the mission of Jesus Christ.

II. He, being rejected and crucified by the Jews, became an atonement for the sin of the world.

III. He was raised again from the dead, a proof of his conquest over death and sin, and a pledge of immortality to his followers.

IV. He was constituted the foundation on which the salvation of mankind rests, and the corner stone which unites Jews and Gentiles, beautifies, strengthens, and completes the whole building, as the head stone or uppermost stone in the corner does the whole edifice.

V. He is hereby rendered the object of the joy and admiration of all his followers and the glory of man.

The name of Jesus and his mediatorial work, is a strong tower, whereunto my soul may continually flee and be safe. Glory be to his holy name forever.

21st. — This morning's text was Mark 13: 33. "Take ye heed, watch and pray: for ye know not when the time is." May our minds be prepared for the visitation of divine judgments now abroad in the earth. In Halifax, hundreds are dying of the cholera; taken off in a summary way, and among other valuable lives, the Rev. William Black has fell a victim to this awful scourge, the eighth of this month, in his seventy-fifth year. A holy man, and a good minister of Christ.

Now while the Lord's hand is lifted up, and the sword suspended, may we, with penitential sorrow for our sin, bow with lowly reverence before him; and who knows but that the fierceness of his displeasure may be turned away from us; or this alarming disease mercifully mitigated? In this crisis of alarm and danger, I desire to stand still and see the salvation of God, who is able to perform all things for me, and though he slay me, yet will I trust in him.

23d. — The text this evening, "redeeming the time," appeared to bring up before us an important duty, and every way adapted to our situation; may it be generally practised.

28th. — Rev. S. Busby preached from Psalm 46: 4. "There is a river, the streams whereof shall make glad the city of God: the holy place of the tabernacles of the Most High."

The city of God was Jerusalem, the type of the church; and the holy place was the temple. The little Shiloh, that ran softly, watered Jerusalem; and the promises of the gospel, that shall always flow in the church, shall make glad the hearts of God's people.

29th. — The cholera has begun its ravages in this city; several deaths have taken place, new cases are occurring, and the fear of it has induced a number of families to leave the city. May we be enabled to trust in the Lord, who is as able to preserve us here as elsewhere; "They who trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever." May he hear and answer the petitions which are being daily presented unto him, in behalf of his church and people. I feel I am unworthy of his notice; I flee to no other refuge but the Lord Jesus.

"This all my hope. and all my plea,
Jesus hath lived and died for me."

30th. — O Lord, I beseech thee to assist me in the important duty which was so earnestly pressed upon us this evening, to pray at all times and seasons, in public and private, for ourselves, families, friends, enemies, backsliders, and for the profane; it is a command from God, and to neglect it would be a sin against God.

Oct. 1st. — I desire to love the Lord with all my heart, soul, and strength, and pray that I may do so. I feel and enjoy the power and efficacy of saving grace, through the atonement of my blessed Savior, giving me access to God, in such a way, that I can and do rejoice in God:

"My refuge in distress,
A present help when dangers press."

4th. — I have abundant cause to praise the Lord for the innumerable mercies of my life; and desire gratefully to record the divine goodness towards my dear nephew, Amacy Coy, whose return from Scotland, after years of

studious toil, to acquire such a knowledge of the medical profession as I hope will render him, by active application to his business, a successful physician.

5th. — Rev. S. Busby preached from Romans 6 : 4. “Even so, we also should walk in newness of life.”

The death of Jesus Christ is represented as the cause whence His fruitfulness, as the author of eternal salvation to mankind is derived ; and genuine believers in him are represented as being planted in his death, and growing out of it ; deriving their vigor, firmness, beauty, and fruitfulness from it. In a word, it is by his death that Jesus Christ redeems a lost world ; and it is from that vicarious death, that believers derive that pardon and holiness which makes them so happy in themselves, and so useful to others ; and from which they derive their life, fruitfulness, and final glory.

This blessed discourse set forth the necessity of the new birth, a thorough change of heart, by the operation of the Holy Spirit, experimental and practical religion ; showing forth by our life and conversation, that we are new creatures in Christ Jesus.

6th. — The Lord bless those persons with whom I have conversed to-day ; may they begin earnestly to seek and pray, and continue until they arrive where prayer is turned to praise, faith to sight, and hope in full, supreme delight and everlasting love.

8th. — This day was held, according to proclamation, as a day of fasting, humiliation, and prayer to Almighty God, that it would please him to avert the awfully threatening calamity, the Cholera Morbus, now making such fearful ravages in the city.

O, most merciful and gracious God, I thank thee for

thy hitherto gentle manner of dealing with us ; I beseech thee continue thy mercy unto us ; spare this city, and if consistent with thy holy will, now that thy hand is lifted up, suspend the blow ; let these individuals suffice ; for how can I endure to see the destruction of my people ? O hear and answer prayer for divine protection and deliverance ; our eyes are up unto thee, for there is no other who can deliver : but only thou, O God.

" He that doth make his refuge God,
Shall find a most secure abode ;
Shall sit all day beneath the shade,
And there at night, shall rest his head."

Glory be to thy Holy name, for ever and ever, Amen.

12th. — Rev. W. Smithson preached from 2 Chronicles 33 : 12, 13. " And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers ; and prayed unto him, and he was intreated of him, and heard his supplication, and brought him again to Jerusalem, into his kingdom. Then Manasseh knew that the Lord he was God." What encouragement for those, who have unhappily wandered, to return to the Lord.

15th. — O, what astonishing, infinite love, which moved thee, my Lord and Savior, to leave the realms of glory, the throne above, where all the heavenly hosts presented their continued adoration to thee, King of Kings, and Lord of Lords, to descend into this vale of tears ; to be despised, stricken, smitten of God, and afflicted, and a sacrifice for the sin of the world ; to satisfy divine justice, open a new and living way, and bring salvation down.

“ Lord, I adore thy matchless grace,
That warned me of the dark abyss ;
That drew me from those treacherous seas,
And bid me seek superior joys.”

19th. — Mr. H. preached from Job 22 : 21. “ Acquaint now thyself with him, and be at peace : thereby good shall come unto thee.”

The Lord bless this profitable exhortation to the good of all who heard the solemn truth ; may they comply with the duty, as the only way to happiness and glory.

23d. — Bless the Lord, O my soul, whose mercy and goodness to me, an unworthy creature, is so great the one altogether lovely, the chief among tens of thousands.

“ His name the sinner hears,
And is from sin set free ;
'Tis music in his ears,
'Tis life and victory :
New songs do now his lips employ,
And dances his glad heart for joy.”

26th. — Preaching from Hebrews 5 : 9. “ And being made perfect, he became the author of eternal salvation unto all them that obey him.”

When Christ had finished his course of tremendous sufferings, and consummated the whole of his death and resurrection, he became the cause of eternal salvation unto all them who obey him.

May the offers of a present, free, full, and eternal salvation for all, be by all embraced, and eternally enjoyed.

Nov. 1st, 1834. — It is reported to-day, that the cholera is increasing, and has made its appearance in many parts of the city and Portland ; many have fell before it already ; about a hundred are reported ; some in four hours sickness. Create in me a clean heart, O God, and renew

a right spirit within me, that I may stand in the evil day, saved by grace.

2d. — Rev. S. B. preached from Rev. 3 : 18. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich ; and white raiment that thou mayest be clothed."

O fallen and deceived soul, hear Jesus ! Thy case is not hopeless. Buy of me gold tried in the fire. Come and receive from me, without money and without price, faith that shall stand in every trial ; pure and undefiled religion, divine influence which produces it, which is more valuable to the soul than the purest gold to the body. White raiment ; holiness of heart and life.

May I not be satisfied with anything short of this ; reconciliation and union with God, through the atonement of my dear Redeemer, who has borne my pain, shame, and sorrow, and who has said, because I live, you shall live also.

6th. — O my blessed Jesus, thou art my only hope and refuge from the pestilence that walketh in darkness, and from the destruction that wasteth at noon day. Regard the piteous state of the afflicted, and particularly those whose sickness is unto death.

" What is the world and all in it ?
'Tis but a bitter-sweet,
When I attempt a rose to pluck,
A prickling thorn I meet."

Glory be to my Savior, who in order to save my life and soul laid down his own.

9th. — Rev. W. Smithson preached from 1 Chronicles, 29 : 5. " Who then is willing to consecrate his service this day unto the Lord ? "

Dr. Delaney said, "David was a true believer, a zealous adorer of God, teacher of his law and worship, and inspirer of his praise. A glorious example, a perpetual and inexhaustible fountain of true piety. A consummate and unequalled hero ; a skilful and fortunate captain ; a steady patriot ; a wise ruler ; a faithful generous, and magnanimous friend ; and, what is yet rarer, a no less generous and magnanimous enemy. A true penitent, a divine musician, a sublime poet, and an inspired prophet. By birth, a peasant ; by merit, a prince ; in youth, a hero ; in manhood, a monarch ; and in age, a saint." For his sin, no man ever suffered more in his body, soul, and domestic affairs, than he did. His penitence was as deep and as extraordinary as his crime ; and nothing could surpass both, but that eternal mercy, that took away the guilt, assuaged the sorrow, and restored this most humbled transgressor to character, holiness, and happiness.

Let the God of David be exalted forever !

10th. — Blessed be the Lord for the rest of heaven, and for a good hope through grace, of a happy lodgment there. I trust for a final conquest over pride, instability, the world, and Satan ; and for the precious, pure, and perfect love of God, to predominate in my soul.

Glory be to thy holy name, for my salvation, for general redemption, and the spread of the gospel among heathen nations. May the whole world speedily bow to the mild sceptre of Jesus, and while I have a being his praise continually dwell upon my tongue.

" And when my voice is lost in death,
Praise shall employ my nobler powers ;
My days of praise shall ne'er be past,
While life, and thought, and being last,
Or immortality endures."

13th. — O my heavenly Father, how tasteless is every thing when I am not happy in thee, and there is not any thing in this world that is calculated to make me happy, short of thy love.

“ O, that the perfect grace were given,
The love diffused abroad !
O, that my heart were all a heaven,
Forever filled with God ! ”

16th. — Rev. S. Busby preached from 2 Cor. 5 : 14, 15. “ For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead : And that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose again.”

The first position the apostle takes for granted, viz., that Jesus Christ died for all mankind.

The second position he infers from the first, and justly too ; for if all had not been guilty, and consigned to eternal death because of their sin, there could have been no need of his death. Therefore, as he most certainly died for all, then all were dead, and needed his sacrifice, and the quickening power of his Spirit.

The third position he draws from the preceding : If all were dead, and in danger of endless perdition, and if he died for all, to save them from that perdition, then it justly follows that they are not their own ; that they are bought by his blood, and should not live unto themselves, for this is the way to final ruin ; but unto him who died for them, and thus made an atonement for their sins, and rose again for their justification.

21st. — I desire to be thankful for the encouragement

I have received in answer to prayer for an afflicted woman ; may her unhappy companion be snatched as a brand from the burning, and his lion-like temper, and ferocious disposition be changed into that of a lamb.

23d. — Rev. W. Smithson preached from Judges 3: 20. "I have a message from God unto thee." May we all be prepared to improve the important warnings and truths, delivered by the ministers of Christ, to the honor of God, and our precious souls' eternal good.

27th. — I feel thankful for the privilege I have enjoyed this evening, in attending the love-feast. May every thing be destroyed that would have the least tendency to separate us from God and each other ; but may we be a united body of believers in Christ Jesus ; a band of love, a three-fold cord, never to be broken ; one hope, one heart, one mind, one voice, a sweet-smelling savor unto the Lord.

30th. — Rev. S. B. preached from Psalm 66: 18. "If I regard iniquity in my heart : the Lord will not hear me." If I have seen iniquity in my heart, if I have known it was there and encouraged it, if I pretended to be what I was not, if I loved iniquity while I professed to pray and be sorry for my sin, the Lord, my prop, stay, and supporter would not have heard, and I should have been left without help or support.

May I look unto the Lord by prayer, that I may not under any circumstances whatever regard iniquity in my heart. If I have received injuries from my fellow creatures in any way, that I indulge no hatred or ill-will towards them ; but love my enemies, bless them that curse me, do good to them that hate me, and pray for them who despitefully use me and persecute me.

Dec. 1st, 1834. — O Lord, I return thee humble and hearty thanks for thy tender care over us, and for thy many and great mercies bestowed upon us. I desire, in view of eternity, to maintain in my mind and feelings a becoming solemnity; and in reference to Deity such a sense of disparity, as to create in me deep humility; and so to learn of my divine teacher and Savior, who is meek and lowly in heart, that I may find present and eternal rest unto my soul; and so to enjoy the plenary influences of the Holy Spirit, as to grow in grace, knowledge, and holiness, that I may reflect the image of God enstamped upon my heart.

7th. — Rev. W. S. preached from Acts 26: 24. "And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself: much learning doth make thee mad. But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness." This most sensible, appropriate, and modest answer, was the fullest proof he could give of his sound sense and discretion. The title which he gives to Festus, shows at once that he was far above indulging any sentiment of anger or displeasure at Festus, though he had called him a madman, and it shows further that, with the strictest conscientiousness, even an apostle may give titles of respect to men in power.

I thank the Lord, for the privilege of hearing his precious Word, and for the evidence of its power and truth in my own conscience.

While participating in the emblems of the Savior's broken body, I felt the powerful application of those words, "I am the bread of life, and as far as the east is from the west, so far hath he removed my transgressions from me."

10th. — Blessed be the Lord, for another witness of his sin-forgiving and soul-saving grace, in the relief and comfort of his handmaid, before her spirit took its flight into a world unknown. May this solemn instance prove a warning to the careless, and an encouragement to the pious, to pray and never faint.

“ Dying, she heard the welcome sound,
And pardon in His mercy found.”

13th. — Blessed Jesus, what poor returns do I, can I make to thee, for such mercy shown, life spent, pain endured, and blood shed, to redeem a guilty world from the bondage of sin and death !

“ He spent His life, He spilt his blood,
To bring us rebels near to God.”

14th. — Rev. S. B. preached from Acts 19 : 2. “ He said unto them, Have ye received the Holy Ghost since ye believed ? ”

. It was the common privilege of the disciples of Christ to receive, not only the ordinary graces, but also the extraordinary gifts of the Holy Spirit ; in this the disciples of Christ differed from those of John, and of all others. John baptized with water ; Jesus baptized with the Holy Ghost. And to this day the genuine disciples of Christ are distinguished from all false religionists, and from nominal Christians, by being made partakers of his Spirit, which enlightens their minds, and convinces of sin, righteousness, and judgment ; quickens their souls, witnesses to their consciences that they are the children of God, and purifies their hearts.

I feel thankful for the privilege of hearing the truth de-

livered in such a pleasing and profitable variety ; it was a feast of fat things, a satisfying portion to my soul. I sincerely pray that as I have put on the Lord Jesus, so I may walk with him, and feast upon him from day to day.

" My soul for all His fulness cries,
Nothing less will me suffice ! "

20th. — O, what beauty I discover in true religion ! It is a path that shineth brighter and brighter unto the perfect day ; while I hold fast the beginning of my confidence steadfast unto the end. May I follow the Lord closely, love him supremely, trust him firmly ; and when my pilgrimage on earth shall be finished, may he receive me to endless glory.

21st. — Rev. W. S. preached from 1 Thess. 5 : 9. " For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." When the Jews were rejected, and appointed to wrath, then the Gentiles were elected, and appointed to obtain salvation by our Lord Jesus Christ, whose gospel they gladly received, and continue to prize ; while the remnant of the Jews continue, in all places of their dispersion, the same irreconcilable and blasphemous opponents of the gospel of Christ. On these accounts the election of the Gentiles and the reprobation of the Jews still continue.

My blessed Savior has opened a door of mercy for me and all mankind ; salvation full and free, and all who seek may find.

25th. — Rev. S. B. preached from 1 John 3 : 8. " For this purpose the Son of God was manifested, that he might destroy the works of the devil." For this very end, with

this very design, that he might loose the bonds of sin, dissolve the power, influence, and connection of sin.

“ Search, prove my heart, it pants for Thee,
O, burst these bonds and set it free,
Wash out its stains, refine its dross,
Nail my affections to Thy cross.”

Rev. W. S. preached from Luke 2: 9-14. “ And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them ; and they were sore afraid. And the angel said unto them, fear not : for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord.” What gratitude it ought to excite in us to know what interest those superior Beings have taken in the instruction, comfort, and salvation of fallen, rebellious man ; and particularly, that

“ The God of all that breathe,
Was found in fashion as a man,
And died a cursed death.”

27th. — Rev. S. B. preached from Proverbs 23: 18. “ For surely there is an end, and thine expectation shall not be cut off.”

“ There is another life ; and thy expectation of the enjoyment of a blessed immortality shall not be cut off. Wherefore, seeing that all these things are to be dissolved, what manner of persons ought we to be in all holy conversation and godliness ?” May I order all my affairs with discretion ; that my house may be set in order, and my heart right in the sight of God and towards all mankind, that peace, love, and joy may abound, through our Lord Jesus Christ.

31st. — Another year just gone ! O, how many of my fellow creatures have been called into eternity since its commencement, and I am yet spared. The year has been crowned with goodness ; mercies have been multiplied, and my companion, though afflicted, mercifully spared. My obligations and accountability have alike increased, and opportunities for doing and getting good afforded me ; all tend to lay me low, even as in the dust of self-abasement before the Lord ; yet I gratefully adore him for the past, and humbly trust him for all the future. The Lord be with us in the religious exercises of the watch-night, who are about to meet to close the old and open the new year, with singing and prayer.

“ And when our meetings on earth are o’er,
May we meet again, where pain and parting are no more ;
And as now is, and shall forever be,
To Father, Son, and Holy Ghost, who sweetly all agree,
To save a world of sinners lost, eternal glory be.”

January 1st, 1835. — I thank the Lord for the blessings which I have enjoyed this day. May I make a wise improvement of the short space of time allotted me, to evince the sincerity of the covenant engagements into which I entered in the chapel.

Forty-eight years ago this day I first entered into a solemn covenant engagement to be the Lord’s ; to walk in his holy ways, and forsake all sin, under a full conviction that without holiness I could not see his face. I feel thankful that in the days of my youth and ignorance, I was shown the necessity of a clean heart. I pray that I may go on from grace to grace, until I shall be found perfect in Christ Jesus ; by faith obtaining the promises, to conquer

self and sin, and put my feet on the necks of all my spiritual enemies.

"Far, far away must Satan fly,
Nor think me captive to detain ;
For Jesus, when he deigned to die,
My bondage burst, and broke my chain."

4th. — Blessed be the Lord for the privilege of his earthly courts, worshipping under our own vine and fig-tree, none daring to make us afraid. I was greatly rejoiced at the ability, strength, and talent, with which Mr. Nisbet spoke from Psalms 84: 11. "For the Lord God is a sun and shield ; the Lord will give grace and glory : no good thing will he withhold from them that walk uprightly." May the truths adduced in this interesting discourse greatly comfort and strengthen the minds of God's Israel, in their journey to the promised land. May the love of God so delight my soul, that no object may intervene ; but that I may pray, rejoice, and give thanks always. An alarm of fire has been made to-day, but the blow has been suspended. My nervous weakness is so great, that I am seriously affected with the dismal cry of fire, which has destroyed so many cities, and villages, and people, and property ; and at last the great globe itself must be rolled together as a parchment scroll and all in smoke expire. May this city be preserved and spared, that my eyes may never witness the destruction of it, but may the angels of God keep it, and may true religion prosper and revive in the midst of it, that thousands of precious immortal souls may be raised up to join the heavenly hosts above in eternal praise and adoration to Father, Son, and Holy Ghost. Amen.

10th. — Preaching from Psalms, "Create in me a clean heart, O God." May this be the prayer of every soul, until sin be all destroyed. O, what beauty did I discover in the worship of God this day! Glory be to his holy name for the whole scheme of redemption, through the atonement which infinite wisdom has contrived, and boundless mercy has accomplished, in Jesus Christ our Lord. Thou art worthy, O Lord, ten thousand times ten thousand more than men or angels can ever ascribe unto thee.

"O'erwhelmed with thy stupendous grace,
I shall not in thy presence move;
But breathe unutterable praise,
And rapturous awe and silent love."

17th. — Rev. W. Smithson preached from Mark 4: 3-9. "Behold, there went out a sower to sow. And it came to pass as he sowed, some fell by the way-side, and the fowls of the air came and devoured it up. And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth. But when the sun was up, it was scorched; and because it had no root, it withered away. And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. And other fell on good ground, and did yield fruit that sprang up, and increased, and brought forth, some thirty, and some sixty, and some an hundred. And he said unto them, He that hath ears to hear, let him hear."

Let it be observed, that to hear, to understand, and to bring forth fruit, are the three grand evidences of a genuine believer. He who does not hear the word of wisdom cannot understand what makes for his peace; and he

who does not understand what the gospel requires him to be and and to perform, cannot bring forth fruit ; and he who is not very fruitful, cannot be a disciple of Christ ; and he who is not Christ's disciple, cannot enter into the kingdom of God.

Let it be further observed, that the unfruitfulness of the different lands, was not owing to bad seed or an unskilful sower ; but because they were careless, inattentive, and worldly-minded.

I beseech the Lord to crown the labor of those who have sown seed in his vineyard to day ; may it be greatly blessed to the ears and hearts on which it fell ; to enlighten the understandings of those who are dark and ignorant ; may the good spirit reach every capacity.

Rev. Mr. D. preached from Acts 28 : 28. " Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it."

God is a wonder-working, all-powerful, all-wise, and gracious Being ; full of compassion, and

" Moves in a mysterious way,
His wonders to perform."

When I was first moved to consider the dreadful state of the world by reason of sin, and being fully persuaded that a great change would take place in the world, and that the time was near, and that it would occur suddenly, I frequently expected that it would burst forth as on the day of Pentecost. Many times in the congregation, I would be looking for a miraculous out-pouring of the Holy Spirit upon the assembly ; and would feel quite disappointed, because there was no uncommon movement on the minds of the people.

From my own feelings, I had imbibed the idea that the Lord would raise up such a church as had never before existed on earth, for holiness and extension, and magnify his Holy name, and shew forth his power, and glory every where.

I have been for many years eyeing with care the workings of Providence, in the many changes both in the political and religious world, and have thought sometimes I could see the cloud arise, little as a human hand, and that which the little stone cut out of the mountain without hands prefigured, which should fill the whole earth.

Since the Bible Society, Missionary Societies, Sunday School, Tract Societies, and Temperance Associations have been formed ; these all being in active operation, are so many instruments in the hand of the Lord, to make the crooked straight, and the rough places smooth.

However I may have been mistaken as to the time, and the manner of bringing about the world's regeneration, I still hope and pray that the means employed, may be succeeded by the divine blessing ; that all the ends of the earth may see the time, when Jesus shall reign King of nations, as he now reigns King of saints.

25th. — Rev. S. Busby preached from 1 Tim. 6 : 11. " But thou, O man of God, flee these things : and follow after righteousness, godliness, faith, love, patience, meekness."

Thou, who hast taken God for thy portion, and art seeking a city that hath foundations, whose builder is the living God, flee these things. Escape for thy life. Follow after righteousness, justice, and uprightness in all thy dealings with men ; godliness — a thorough conformity to the image of God and mind of Christ ; faith in Jesus, and in

all that he has spoken ; and fidelity to the talents thou hast received, and the office with which thou art intrusted.

What shall I render to the blessed Jesus ? who gave himself up a sacrifice to atone for sin, without which, I never could have found pardon, No, I must have suffered under the penalty of the broken law to all eternity : But a sure remedy is found for all in Jesus' name.

Feb. 1st. — Rev. W. Smithson preached from John 14 : 6. “ I am the way, the truth, and the life ; no man cometh unto the Father, but by me.

Christ is the way : By his doctrine, by his example, by his sacrifice, by his Spirit.

He is the truth : in opposition to all false religion ; to the Mosaic law, which was only the shadow, not the truth or substance of the good things which were to come. And in respect to all the promises of God, He is the life, both in grace and glory ; the life that not only saves from death, but destroys it.

No man cometh unto the Father, by any other doctrine, by any other merit, or by any other intercession than mine. My adorable Savior, who was once a man of sorrows and acquainted with grief, is now on the throne of grace and glory, high and lifted up ; whose train filleth the heaven of heavens. Hallelujah ! the Lord omnipotent reigneth.

6th. — I feel my obligations to love and praise the Lord for having brought me out of my former state of darkness, ignorance, fear, and terror ; a guilty conscience, a hard heart ; not knowing how to pray, nor for what to pray ; nor did I know the Lord as a friend ; but feared him, as an enemy. But blessed be the Lord for an enlightened mind, a new heart, a spiritual birth, redemption, a hope of

heaven, through sanctification of the Spirit, and belief of the truth. I want a constant supply of grace, and a fresh manifestation of divine love.

"Every moment, Lord, I need,
The merits of thy death."

8th. — Rev. S. B. preached from Ephes. 3 : 16 – 19.
"That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man ;

"That Christ may dwell in your hearts by faith ; that ye, being rooted and grounded in love,

"May be able to comprehend with all saints what is the breadth, and length, and depth, and height ;

"And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

But what can the apostle mean by the breadth, length, depth, and height, of the love of God ? Imagination can scarcely frame any satisfactory answer to this question. It takes in the eternity of God. God is love ; and in that, an infinity of breadth, length, depth, and height, is included ; or all are lost in this immensity. It comprehends all that is above, all that is below, all that is past, and all that is to come. In reference to human beings, the love of God, in its breadth, is a girdle that encompasses the globe ; its length reaches from the eternal purpose of the mission of Christ, to the eternity of blessedness which is to be spent in his ineffable glories ; its depth reaches to the lowest fallen of the sons of Adam, and to the deepest depravity of the human heart ; and its height to the throne of Christ.

15th. — Rev. W. S. preached from Isaiah 35: 10. “And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.” How happy are the souls freed from the bondage of sin and Satan! and why should any remain in thralldom, since the atonement is made, the great redemption price paid, and justice fully satisfied? The purifying lavers and fountain of mercy; the living high Priest, and his prevailing advocacy; the exalted King, with his power to deliver; are all ready, waiting the sinner’s acceptance; being sought, to be exercised in his salvation, to cause sorrow and sighing to flee away forever, and the oil of joy, and garments of praise to fill and adorn his soul. O, joyful sound of gospel grace!

22d. — Rev. S. B. preached from John 6: 27. “Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.” He who labors not in the work of his salvation, is never likely to enter into the kingdom of God. Though our labor cannot purchase it, either in whole or in part, yet it is the way in which God chooses to give salvation, and he that will have heaven must strive for it. Every thing that can be possessed, except the salvation of God, is a perishing thing; this is its essential character, it can last to us no longer than the body lasts. But, when the earth and its produce are burnt up, this bread of Christ, his grace and salvation, will be found remaining unto eternal life. This is the portion after which an immortal spirit should seek.

As a person who wishes to communicate his mind to

another who is at a distance writes a letter, seals it with his own seal, and sends it directed to the person for whom it was written, so Christ, who lay in the bosom of the Father, came to interpret the divine will to man, bearing the image, superscription, and seal of God, in the immaculate holiness of his nature, unsullied truth of his doctrine, and in the astonishing evidence of his miracles.

March 1st, 1835. — Rev. W. S. preached from Zech. 13: 1. “In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.”

A fountain: the source of mercy in Christ Jesus, for such like persons as the Jews were in every part of their history, and in their last times, when they clamored for the blood of Christ, and pursued him unto death! Learn from this for whom Christ died! These were the worst of the human race; and if he died for them, none need despair. They rejected, betrayed, crucified, slew, and blasphemed Christ, and afterwards persecuted his followers. For these he died! Yes, and he tasted death for every man; for the removal of the guilt of sin, and for the purification of the soul from the uncleanness of sin.

8th. — Mr. Nisbet preached from Psalms 40: 1, 2, 3. “I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord.” The two preceding Psalms are proofs of the patience and resignation with which David waited for the mercy of God. This shows how he succeeded, and was brought out of a horrible

pit, where nothing was heard but the howlings of wild beasts, or the hollow sounds of winds reverberated and broken from the craggy sides and roof. And from the miry clay, where the longer he stayed the deeper he sank, and was utterly unable to save himself from the pit of perdition and the mud of corruption. These are figurative expressions, to point out the dreary, dismal, ruinous state of sin and guilt, and the utter inability of a condemned sinner to save himself either from the guilt of his conscience or the corruption of his heart. But he obtained safety, set my feet upon a rock, changed my state from guilt to pardon, from corruption to holiness; in consequence of which my goings are established. I have now power over all sin, and can walk steadily in the way that leads to God's kingdom. Praise for a sense of God's favor, was a new song to him. Cheerfulness and joy had long been strangers to him; but now many shall see it, and shall trust in the Lord. Even the worst of sinners shall not despair of mercy, being penitent, when they see that I have found favor in his sight.

12th. — O, my blessed Lord, how great is thy goodness; whatever way I turn the eye of my mind, I see thy kind hand; I also realize my own insufficiency to make those returns which I ought. O, kindle up in my soul those flames of heavenly love, which are so desirable to a meek and lowly follower of Jesus Christ.

"How happy the man whose heart is set free,
The people that can be joyful in Thee!
Their joy is to walk in the light of Thy face;
And still they are talking of Jesus' grace."

15th. — Rev. W. S. preached from Ezekiel 33: 11.
"Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the

wicked turn from his way and live : turn ye, turn ye from your evil ways ; for why will ye die, O house of Israel ?" May this subject suitably impress every mind, and particularly those who are out of the ark of safety, that this powerful Word may be like a two-edged sword to every careless sinner's heart ; that those who are feeding upon husks with the swine, contenting themselves with the vanities and sensual pleasures of this world, may feel the solemn appeal, " Why will ye die ?" Why turn a deaf ear to my reproofs and invitations which I give you this day ? It may be it is the last call which some of you will ever have, and should you be required to render up your account before another Sabbath what will you say ? What excuse will you make when you must appear before him that sitteth upon the throne ; before him who spilt his precious blood upon the cross to purchase your pardon ; to screen you from the pit of destruction ; from the jaws of Satan ; from the burning lake which will never be quenched ? Can you live in everlasting burning ? Can you dwell at ease in the flames of hell forever ? Now is the time to make your choice ; depend upon it that as you sow in time, you will reap in eternity ; if you sow to the flesh, you will of the flesh reap corruption ; but if you sow to the Spirit, you will of the Spirit reap life everlasting. Why then will you choose the road to hell, since pardon is freely offered to you ? Why will you grieve your blessed Savior, and slight his offered grace ? Why will you spurn his mercy ? Why will you resolve to die ?

" Come, sinners, to the gospel feast ;
 Let every soul be Jesus' guest ;
 Ye need not one be left behind,
 For God hath bidden all mankind."

22*d.* — Rev. S. B. preached from Luke 2 : 29–31. “Lord now lettest thou thy servant depart in peace, according to thy word : For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people.”

What must the holy soul of this man have felt in this moment ! O inestimable privilege ! And yet ours need not be inferior : even Christ in the arms could not avail a man, if he were not formed in his heart. Christ is called our salvation, as he is called our life, our peace, our hope ; that is, he is the author of all these to them who believe.

Salvation is here represented under the notion of a feast, which God himself has provided for the whole world ; and to partake of which he has invited all the nations of the earth. Salvation is properly the food of the soul, by which it is nourished unto eternal life : he that receiveth not this, must perish forever.

As my outer man decays, may my inner man be renewed day by day ; and as I am drawing nearer to the close of life, may my views of heaven expand, and my soul rejoice in hope, with a full prospect of entering into the joys of my Lord.

29*th.* — Rev. W. S. preached from Phillip. 3 : 8, 9. “Yea doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord : for whom I have suffered the loss of all things, and do count them but dung that I may win Christ : and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

That superior light, information, and blessedness which come through the gospel of Jesus Christ ; justification

through his blood, sanctification by his Spirit, and eternal glory through his merits and intercession.

These are the blessings held out to us by the gospel, of which and the law Jesus Christ is the sum and substance : for whom I have thrown away all things. I have made a voluntary choice of Christ, his cross, his poverty, and his reproach ; and for these I have freely sacrificed all I had from the world, and all I could expect from it ; and count it as the vilest dross or refuse.

With his best things the apostle freely parted, judging them all loss while put in the place of Christ crucified ; and Christ crucified he esteemed infinite gain, when compared with all the rest.

May I bring forth fruit in old age, that I may be fat and flourishing in the house of my God.

“ O, what hath Jesus bought for me,
Before my ravished eyes ?
Rivers of life divine I see !
And trees of Paradise ! ”

April 1st. — O my adorable Savior, I praise thy holy name for the many past favors and present blessings I enjoy, and for the prospect of still greater enjoyments, if found faithful to the end.

I feel conscious I do not love thee as much as I ought ; O, why is it that I cannot love thee with greater warmth and zeal, since all I receive from thee is love, and all I have ever received from thee ? Yes, when I was a stranger, and my nature at enmity to thee, I received continual acts of kindness, which evidently showed, that as a kind and tender parent, thou didst watch over me.

“ Closer and closer may I cleave to his beloved embrace ;
Expect his fulness to receive, and grace to answer grace.”

5th. — Rev. S. B. preached from Gal. 6 : 7. “Be not deceived ; God is not mocked : for whatsoever a man soweth, that shall he also reap.”

As the husbandman, in ploughing, sowing, and variously laboring in his fields, is supported by the hope of a plentiful harvest, which he cannot expect before the right and appointed time ; so every follower of God may be persuaded that he shall not be permitted to pray, weep, deny himself, and live in conformity to his Maker's will, without reaping the fruit of it in eternal glory.

“ Arm me with jealous care,
As in thy sight to live ;
And O ! thy servant, Lord, prepare
A strict account to give.”

12th. — Rev. S. Busby preached from Titus 2 : 14. “Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.”

Jesus gave his life for the world, and thus has purchased men unto himself ; and, having purchased the slaves from their thralldom, he is represented as stripping them of their sordid vestments, cleansing and purifying them unto himself, that they may become his own servants, and bring them out of dishonorable and oppressive servitude, in which they had no proper motive to diligence, and could have no affection for the despot under whose authority they were employed. Thus redeemed, they become his willing servants, and are zealous of good works, affectionately attached to that noble employment which is assigned to them by that Master whom it is an inexpressible honor to serve. This seems to be the allusion in the above verse.

Praise the Lord, for the blessed privilege of sitting under the preaching of his gospel, delivered in its purity. O may it produce the desired effect, that we all grow in grace, and in the knowledge of our Lord and Savior, and may be purified as gold seven times tried in a furnace, be zealous of good works, and not depend upon our works to save us, but upon the alone merits of Him who shed his blood to redeem us from all iniquity.

August 30th, 1835. — "O Lord my best desires fulfil,
And help me to resign
Life, health, and comfort to thy will,
Till all my pleasures thine."

Mr. B. from Halifax, preached from John 14 : 15. "If ye love me, keep my commandments."

I cannot express the satisfaction I felt under this discourse. The Lord is my portion, my choice, his word my treasure, his promises my jewels, and I trust they will support and comfort me in life's latest hour.

September 6th. — Let my grateful aspirations ascend to the throne for past favors, and for their continuance. I am only happy in the ardent, constant love of God.

"Fill all my soul with purest love,
Then join me to the church above."

Dec. 20th. — Thanks be to the Lord, for his special care and divine presence in times of trouble ; when secret plots were laid to destroy my reputation and take away that which was not their own, and I knew not how far Satan, my grand enemy, would help them to succeed in their design. But the Lord set a hedge about me, and all I have ! so that no evil hath come upon me, nor plague nigh my dwelling.

January 1st, 1836. — The past year's multiplied mercies and great loving kindness of the Lord, lay us under renewed obligations to our heavenly Father, as the God of providence ; but especially are we called upon to praise our Savior for the blessings of redemption. Forty-eight years of my Christian pilgrimage have witnessed to me, that as a father pitieth his children, so the Lord pitieth those who fear him ; and have verified to me the assurance given to the apostles ; "The hairs of your head are all numbered." The person, offices, grace, promises, spirit, salvation, and glory of the Lord Jesus, I admire and adore, and hope fully and eternally to realize ! They are now sweeter to me than honey, and the honey-comb ; and their application to my soul fill me with unutterable joy. Glory be to His holy name for ever.

Sept. 21st, 1836. — "Now are we the sons of God, and it doth not yet appear what we shall be : but we know, that when he shall appear, we shall be like him ; for we shall see him as he is." 1 John 3 : 2.

When he shall come the second time in his glorified human nature to judge the world, we shall be like him : O glorious assurance for the regenerate ! who are now living to his glory. Faith triumphs over the last enemy, through him who is death's plague and the grave's destruction ; the efficacy of whose precious blood, is a sovereign balm for the wounded conscience, himself having taken up our infirmities, borne our griefs, carried our sorrows, trod the wine-press alone ; solemn dereliction ; the Son of God, is the sacrifice for our sins. May all mankind become softened, subdued, subjects of his grace, born again of the Spirit, sons and daughters of the Lord Almighty ; enlisted under his banner, and grow up to the stature of perfect men in Christ Jesus.

Mercifully look upon us in our debilitated state of bodily weakness, and remember us in that important hour of final separation between soul and body.

Dec. 4th, 1836. — Blessed be thy holy name, O Lord, that thou hast been pleased to raise me up from a bed of sickness, and restored me to such a state of bodily strength, that after an absence of eleven weeks from the Lord's house, I have been again enabled this day to tread thy hallowed courts.

I thank the Lord, that when through debility I was not able to read the word, and scarcely to think upon divine subjects, my mind was supported with a firm confidence in his mercy, that he would not forsake me, and that he would restore my bodily and mental energies.

I desire to consecrate the grateful homage of my spared life more than ever to his glory, who has drawn me with his love, revealed his Son in my heart, and shown me the new and living way to the holiest of all. I pray for enlargement of heart, the plenitude of divine love, and the assistance of the Holy Spirit, to walk in the strait and narrow way to eternal life.

January 1st, 1837. — This day forty-nine years ago, I was enabled by grace, to enter into a solemn covenant engagement to be the Lord's and to walk in his holy ways. While taking a retrospect of my past life, I see many defects: had not the Lord by his special care prevented me, I fear I should have forfeited my engagements to him; yea, if he had left me to myself, I could not have endured the temptations and trials through which I have been called to pass. Although I have not during forty-nine years journeying in the way to Canaan been weary; but have found his yoke easy, and his burden light. I have not for

one moment repented my setting out in early life to seek and serve the Lord ; for he has been the guide of my youth, my sure refuge, to me the shadow of a great rock, in a weary land, and at all times afforded me strength according to my day. Jointly with his children, I sealed my covenant engagements, by partaking of the commemorative emblems of our crucified Lord and Savior's broken body, and the blood of atonement shed for the remission of sin.

O, how refreshing to the soul are the means of grace, and the ordinances of God's house ! What a mercy to the world, and a blessing to the church !

13th. — 'This day my mind was peculiarly exercised, on account of my bodily weakness, and the labors to be performed ; indeed, my desire of retirement, that I might have more convenient opportunity for devotion, was so great that I had much rather do my own work, if I had only strength according to my inclinations.

While plodding on under the exercise of my feelings on this subject, I fell down and prayed with such brokenness of heart and faith that God would answer my petition, that I felt my soul much refreshed, and strengthened ; and when I arose from prayer, I found the infirmity under which I had been laboring was entirely removed !

“ Now, O God, thine own I am,
Now I give thee back thine own ;
Freedom, friends, and health, and fame,
Consecrate to thee alone ;
Thine I live, thrice happy I !
Happier still, if thine I die.

14th. — This day I enjoyed a great degree of peace, happiness, and joy ; I wanted to sing, and praise the Lord

all day long. I felt the exercise of strong confidence in him, and a giving up of all I have unto him. So true it is, the Lord prepares the back for the burden.

At half past nine o'clock in the evening, the dismal cry of fire was heard through the city; I looked out and saw the light of a great burning; and in a few minutes the whole city was in a dreadful state of alarm; and not without cause; terrible was the sight, and awful was the consequence; before morning, over a hundred houses and stores were consumed, besides a great amount in goods of various kinds.

The neighbors about me expected their houses would be destroyed, and packed up their goods, and told us we were in imminent danger, as the fire was progressing with fearful rapidity; showers of burning coal were falling on and round about our house at the time. I bless the Lord, for the peace of mind I enjoyed. I felt a small still voice speaking to my heart, "There shall no evil befall thee, neither shall any plague come nigh thy dwelling: nevertheless, as I was pressed by others to secure my goods, I commenced packing up the best of them; with my mind calm, believing that the kind hand of the Almighty would stop the progress of the flames, before they should reach us: I prayed earnestly that he would do so. I felt much encouraged, knowing that so many of our ministers were present on the occasion, and eye witnesses of the danger to which our chapel and mission premises, which had just been completed, were exposed; likewise the praying members of the church who had so often assembled in the chapel and vestry. I thought surely this occasion will call forth their united energies in prayer, that we may not be left destitute of a house in which to worship God. I

adore thee, O Lord, that thou didst in thy own good time, and of thy great mercy rebuke the destroyer, answer prayer, and spare to us the tabernacles of thy house and our own. The sudden shift of the wind to blow directly contrary was to us no less miraculous at that special time, than to drive back the tide, or bid the sun stand still ! For to that event, as the instrumental cause, we are indebted for the preservation of all kind Providence spared us.

Sept. 1st, 1844. — This day I am seventy-three years old. Glory, honor, and praise be unto Almighty God for his loving kindness and tender mercy toward me, an unworthy worm of the dust, in sparing me to this time, with my face Zionward. I see that imperfection, unfaithfulness, and short-coming has been mingled with my performances, and that I can place no dependence upon any person or thing beside Jesus and him crucified. I do trust that God will answer the many petitions which himself hath enabled me, (unworthy as I am,) to put up to him, by his good Spirit, both for myself, the church, and the world, for the out-pouring of his Holy Spirit, for the increase of his kingdom, and for the fulfilment of all his promises, which are “Yea and Amen in Christ Jesus, to all who believe and walk according to his holy Word,” and that his great and holy name may be glorified, through the merits and atonement of Jesus Christ our Lord and Savior. Amen.

Sept. 1st, 1848. — “To-day I had the pleasure of waiting upon Mrs. Bradley, at her own residence in Germain street, Saint John. I found her very cheerful, in good spirits, and quite communicative. She observed, ‘this day I am seventy-seven years of age.’ I read to her a few pages which I had transcribed from her own manu-

script. The interview was particularly interesting, not only because of the plain, faithful testimony which she bore to the goodness, grace, and love of God to her soul ; but also the strong confidence she expressed in the blessed Jesus, as to her hope of joys to come." — *S. B.*

EVENING'S WALK.

COMPOSED ON SEEING AN OLD ROOT RAISED UP IN THE STREET,
SUSPENDING A LAMP.

- 1 I once stood flourishing and fair,
With all my brethren bless'd ;
The sun by day, the moon by night,
With fruitful showers refresh'd.
- 2 But at length an army came,
Sudden and undismayed,
Who joined to rob me of my fame,
And laid me in the shade.
- 3 I have been dead and buried,
For forty years forgotten ;
But now I have appeared again,
And yet am not all rotten.
- 4 Behold me, all ye that pass by,
And wonder at the sight ;
I hold a lamp that doth forewarn,
The danger in the night.
- 5 O, what a lesson doth this teach,
To me and all mankind ;
That we are born the grave to reach,
To this must be resigned.
- 6 But lo ! a resurrection day,
Most certainly will come ;
When we must stand before our Judge,
And hear our solemn doom.

- 7 For that tremendous day prepare,
That when the end shall come,
We all may in white robes appear,
Received and taken home.
-

MORNING MUSINGS.

- 1 Moses, the servant of the Lord,
Forsaken and forlorn ;
The laws of man his life forbad
As soon as he was born.
- 2 Parental love and pity bled,
And for his life did plead ;
Have mercy, Lord, the father cried,
Have mercy on my seed.
- 3 The Lord in mercy did reply,
In answer to his prayer ;
Your son shall live, I'll raise him high ;
To you I will him spare.
- 4 He shall a great deliverer prove,
To all the Hebrew race ;
The Egyptian bondage to remove,
And all their wrongs redress.
- 5 Fear not, said He, but follow me,
As Abraham did of old ;
My truth indeed shall make you free,
My wonders to behold.
- 6 And when three months were pass'd away,
No longer could they hide ;
Their infant son they did convey,
Along the floating tide.

- 7 When Pharaoh's daughter did repair,
 Attended with her train ;
To him she lent a listening ear,
 And heard him sore complain.
- 8 Her heart was touched with tenderness,
 And thus she did conceive,
And called for a Hebrew nurse !
 The infant to relieve.
- 9 This is a son of Israel's race,
 But take him, nurse, away !
I'll raise him up to fill my place,
 And Egypt's sceptre away.
- 10 The history we now will leave,
 And trace the hand of God,
Whose mercy bade the meekest live,
 To show his power abroad.
- 11 The burning bush, mysterious sight,
 Was Moses called to see ;
To which he turned with delight,
 And greatly bless'd was he.
- 12 And when the Lord saw with pleasure,
 Moses turned aside to see ;
God called to him out of the fire,
 Who answered, Here am I.
- 13 Put off thy shoes from off thy feet,
 For this is holy ground ;
I am the God of Abraham,
 And here I will be found.

The following preliminary remarks, assign the reason for my having written to my brother the subjoined letter.

My brother and myself were much united and fond of each other in childhood ; he was three years the eldest ; but I experienced religion five years before him, after which, we became more strongly attached in the bonds of Christian fellowship. Our parents were Presbyterians, and taught us the Assembly's shorter catechism, which served to impress our minds when young, with those principles : However, the light which I received by reading the scriptures and by Christian experience, led me to think differently on some points ; but I was very close minded, and thought if I should divulge my sentiments, I should meet with opposition, and I did not wish to occasion dispute, or have my feelings hurt.

Previous to my brother's conversion, I had joined the Presbyterian church in Sheffield, of which I was a member when the Rev. Mr. Bishop, Wesleyan Missionary, came up the river, who was the first Wesleyan minister I ever heard or saw ; which was about five years after I had experienced religion. The Rev. William Black, and Bishop, were each allowed to preach once in the Meeting House, and the doors were shut against them, for which I was grieved to the heart ; for I had received a great blessing through their instrumentality.

I talked with the deacon and elders of the church on the subject ; and begged that they might be permitted to occupy the house : and said I wondered how they dared to shut out the ministers of Christ, when they had no minister of their own. They said, how do you know that these are the ministers of Christ ? adding, there were false Christs, and false Prophets : I have not sent them, yet

the reason
ned letter.
and fond of
eldest ; but
after which,
ds of Christ-
erians, and
which served
principles :
ng the scrip-
think differ-
minded, and
should meet
a dispute, or

ad joined the
as a member
ary, came up
nister I ever
er I had ex-
, and Bishop,
eting House,
which I was
great blessing

he church on
permitted to
w they dared
y had no min-
ow that these
e were false
ent them, yet

they ran. Now it seemed a strange thing to me, that old professors of religion as they were, should oppose the work of God ; for a blessed revival of religion had taken place, all through the country. But when I found they were determined in their opposition, and I had discharged my duty as a member, I withdrew, took my leave, and excepting once, never more met with them ; saying I would not belong to a church that would not tolerate the ministers of Christ.

As I lived seven miles from the Methodist Society in Sheffield, I could not attend worship there, but went with my brother and sister, to what they called the New-light Meeting, of which Mr. Elijah Esther Brook, was the leader. They held many meetings, to consult upon what plan to proceed ; finally they concluded to become a Baptist Church, but were not organized, neither was Mr. Esther Brook ordained before I removed to Portland, which was in the year 1800. In the year 1803, I became a member of the Wesleyan church. In the year 1806, I removed into the city of Saint John, where I expect to reside, until I remove,

“ To my everlasting home above.”

My brother, to whom I have alluded, was elected deacon of Mr. Esther Brook's church at its first formation, and six of my brothers and sisters likewise became members of the church ; and also a number of their descendants.

When I have gone to pay a friendly visit in that neighborhood, I have been so beset, questioned, scrutinized, and judged, according to their creed, that I was like the speckled bird, upon which all the rest were pecking.

When I was last in my brother's house, we were so far from being united in sentiment, that we could not be edified by each other's conversation : if I mentioned a text of scripture, he would take it up, and say I did not understand it, and he would run through the scriptures bringing passages to explain it to me ; and I could not receive one spark of light to my understanding, from all he would say ; but my mind would become more beclouded and dark.

Last fall, when he several times called upon me, he complained heavily of the bondage he felt in his mind, many of the members of the church to which he belongs having imbibed corrupt principles, and although he has labored faithfully to convince them of it, yet it is all of no avail ; on account of which, he cannot any longer conscientiously commune with them : and yet feels so peculiarly circumstanced, that he cannot join anywhere else with other churches.

He says he employs a great part of his time in reading the best authors, and studying the scriptures, to get his mind fully established.

Perhaps there is not a text in the scriptures which is calculated to support Calvinism, but what in a lengthy conversation he will introduce.

Such is his retention of memory and strength of mind, that to engage him a person must be well armed, with a sword of Damascus steel, and the sling of David, or they are in danger of being conquered. Perceiving his situation, and feeling my own mind comfortable and happy, I thought, if I could only have an opportunity to communicate to him by the lamp of truth, the privileges to be enjoyed in the light of holiness, and in a friendly way give him some sound advice, it might prove a blessing to him.

Accordingly, I invited him to spend a day with me before he should return home, and he conditionally engaged to do so ; but calling again, he said I must excuse him. I felt disappointed, and charged him to call again ; that I wished to write by him, not hinting that the letter was for himself. When he called, not having finished, I apologized, and read to him what I had written ; he heard me patiently, and said, " Sister, if you will finish, and forward your little epistle as you are pleased to call it, I will thank you ; for I was happy while you were reading it to me." I replied, I would most cheerfully comply with his request.

Saint John, Dec. 12, 1729.

VERY DEAR BROTHER : — As I despair of having an opportunity of saying to you all I wish, I therefore take this method of conveying to you the views and feelings of my mind, concerning both you and myself ; not because I think you unacquainted with religious subjects, but to stir up your pure mind by way of remembrance.

I beg your indulgence for my plain simple manner of stating the honest sentiment of my heart, which is, I hope, influenced by grace ; and I pray that this little epistle, may be directed and applied by Heaven. I feel myself very incapable to address you, as I know you are my superior both in age, sex, and understanding ; but as a hint from an inferior may sometimes prove beneficial, I am encouraged to proceed. We both sprang from one stock, and together spent many days and years in nature's darkness, ignorant of the grand end for which we were born, to glorify God on earth, and enjoy him in heaven for ever : But it pleased Him, in his own good time, to open the eyes of our understanding, and discover to us our lost estate by

nature, and put a cry into our hearts, what must we do to be saved ; with what brokenness of heart for our original and actual sin and guilt of conscience did we look to our offended Creator for pardoning mercy ? While we felt the sense of our sin a burden intolerable to be borne, he interposed his saving grace ; appeared for us ; burst open our prison doors, broke off our chains, removed the dark cloud which veiled our minds, and with a still small voice spake peace to our souls. With what rapturous awe did we then adore, admire, and praise him, from whom we not only derived our existence, but deliverance from all sin and fear of future misery, and a comfortable hope of enjoying happiness beyond the grave. Then we were born again from above, adopted into Christ's family, and enlisted under his banner, the sheep of his pasture, members of his church, and laborers in his vineyard.

The witness of his pardon for our past transgressions by the Holy Spirit given unto us, and all other benefits accruing unto us, we unitedly ascribe to the sacrifice, atonement, and resurrection of our ascended Redeemer, who is now making intercession for his church, of which, we trust, we constitute a part.

The conditions of the new covenant agreement, which commenced at the time of our union with Christ, includes on our part the dedication of our hearts and lives, with all we have and are, to him, and to receive him in all his offices, our Prophet, Priest, and King, and which also involves our duty to him, as his children, stewards, and witnesses, entrusted with talents, and time to improve them. As a father you very well know what obedience you expect from your children, the meaning of which you can better realize than I can describe.

An enlisted soldier is required to be true and faithful ; must take the oath of allegiance ; bear arms ; fight manfully against the enemies of himself and country ; and if he proves to be a coward, and dishonors or deserts the ranks, the rod of discipline and, if taken, death is frequently the consequence. What does our King and Captain require of us, who are enlisted under his banner ? That we daringly and stoutly oppose his and our spiritual foes, and never desert our ranks, or duty, or relax in our loyalty, but be faithful unto death. The grand field-day inspection will determine all the rest !

Sheep are the most innocent, harmless, and useful of all the quadruped race ; and because of this, they have need of a watchful, kind, and powerful shepherd. The value and imbecility of the sheep is the strongest reason why they should not divide or stray from the fold or shepherd's side ; for united they are formidable, and in their own fold they are safe.

What a lesson of duty, obligation, and gratitude we are taught to our divine Shepherd, and with what force and beauty are these things taught us in John 10 !

To be a member of Christ's church is a matter of great importance. He is its head, and we are aware of the union which exists between the head and members of the human body ; which is the scriptural figure for showing the union which exists between Christ and his church.

" Let us still to Thee look up,
Thee, Thy Israel's strength and hope ;
Nothing know or seek beside
Jesus, and him crucified."

We are brought into the vineyard, not to be loiterers, but to be laborers. " Ye are God's husbandry ; ye are

God's building." As you are a husbandman, you know the labor it requires to sow the seed in the morning, and in the evening not to withhold the hand, and what that means. "He that regardeth the wind shall not sow, and he that regardeth the rain shall not reap;" and you know the ground must be well prepared before it is fit for the reception of the seed, and after the seed is sown how much labor is necessary to keep down the noxious weeds, or else it will not bring forth fruit to perfection.

Agriculture is a beautiful science, and our Lord tells us to labor, not only for the bread that perisheth, but for that which endureth unto eternal life.

Now, if our worldly concerns and dispositions are not subordinated by grace, we cannot attain that growth in religion, which becomes a Christian. Both the example of the fathers, and the command of God teach us, that to obey is better than sacrifice, and to hearken, than the fat of lambs.

We all have talents committed to us, in the right improvement of which we shall be active, useful members of Christ's militant church. If in the pursuit of a heavenly inheritance, we were to employ the same vigilance as those do who have in view the enlargement of their earthly borders, do you not think our spiritual treasure would be much more abundant? Then, if these things which perish in the using excite so much attention, most certainly we ought not to spare any pains to secure those things which are incorruptible, undefiled, and never fade away!

The soul is capable of seeing, hearing, tasting, and feeling, as well as the body. Our outward senses require outward applications, but God speaketh to the heart. It is possible that he may speak to us, and by not paying proper

attention, we may lose the benefit designed for us. If with the eye of our mind, we are constantly looking up to him and watching for the operation of his Spirit upon our hearts, and our ears are attentive to the voice of his Word, faith being in exercise, we may ask and receive answers continually, and our souls may feast upon his love, and his promises may be our constant support. But if we be laboring under any particular trials or afflictions, and we give up to a continual pondering and dwelling upon them, and do not properly regard the Providence of God, and listen to him, speaking by his Word and Holy Spirit to our hearts, we are not in a capacity to receive instruction or consolation from him. You know if you were engaged in a hurry of business, or loud talking, a whispering voice would not be easily heard!

It is our duty and privilege to have a realizing sense of the presence of God upon our minds at all times, and to be continually looking up to him for wisdom, faith, and every needful grace, and to pray for submission to his holy will.

Afflictions, you know, are no marks of God's displeasure, "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

It is a delightful Christian privilege to meditate much upon the Holy Scriptures, which are able to make us wise unto salvation. David said, "Let the words of my mouth and the meditations of my heart, be always acceptable in thy sight, O Lord, my strength and my Redeemer."

"In the beginning, God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said,

Let there be light : and there was light. And God saw the light that it was good : and God called the light day, and the darkness night. And the evening and the morning were the first day." — *Gen. 1: 1-5.*

While reading this beautiful passage, I made a pause, and said in my heart : in the world, there are various descriptions of men ; some are great, some are wise, and others are good and pious : But if we may judge of the greatness, wisdom, and goodness of men, by their performances in the world, what conceptions am I to form of the Supreme Being ! What wisdom has he displayed in universal architecture ! and with what power did he speak the word, and it was done ! Astonished and amazed, as one awoke out of sleep ; although living in the world so many years, and having so many times read the account of the creation, yet never until this time, was my mind so struck with the wonderful phenomenon. I am lost in wonder, and straitened for want of language to express my mind. Although firmly believing the record of God's word, and the inspiration of his Holy Spirit ; and have felt his operation in my own heart, and doubt not but many others enjoy the same ; yet I feel deeply sensible of the want of proper meditation, concentration of faith on special objects, and understanding scripture truths and figures, which would enlarge the soul's capacity, and afford more extended views of my Great Creator, both of his goodness, love, and mercy to me, and all mankind ; that thereby I might feel my heart more drawn out after him, and love, and serve him more perfectly. I have great reason to lament that I have been so negligent as to my reading and improvement ; and have come far short of my duty : for "Ye are my witnesses saith the Lord."

God speaks to us in various ways ; His six days' labor, and rest on the seventh, not only teach us diligence in six days, and to hallow the Sabbath day ; but his resting on the seventh, is an emblem of the rest in heaven.

The darkness which was upon the face of the deep, fitly represents the darkness that was upon our souls, before the light of divine knowledge shone upon us : But God said, let there be light, and there was light. Yes, then I saw clearly the sin of Sabbath desecration, and all the sins of my life, and was greatly alarmed from the age of six years at the thoughts of death, judgment, thunder, lightning, storms, high winds, bowing the trees and their lofty branches, when terror seized upon me ; and the fearful apprehension that the earth would open her mouth and swallow me up. I thought I was born into the world a wicked child, and at death I should go to everlasting misery. I entertained horrible ideas of the Most High ; that he had made me for the purpose of punishing me. The dread of God and his all-seeing eye, filled me with terror. Conscience testified against me, and I thought, how shall I stand before my Judge ? If my own heart condemned me, God is greater, and knoweth all things, and surely he will condemn me. I had rather bear the lashes of a thousand tongues, than the upbraidings of a guilty conscience.

I thought, what shall I do ? Where shall I flee for refuge ? My time is fast passing away, and if I die in my sins, I shall sink into everlasting misery ; notwithstanding all Christ has done for the salvation of the world. All my resolutions failed to yield me comfort. More I strove, and worse I grew, and what to do, or which way to obtain religion, I could not tell. I was afraid after all I should miss of heaven, and hell would be my portion.

I was fully convinced that sin was the infection of the heart ; and that religion did not consist in breaking off the outer branches ; but that it must be a work wrought in the heart by the Holy Spirit ; and I felt a great desire that God would accomplish this work in me. I knew that I must be born again : for that which is born of the flesh, is flesh, and that which is born of the spirit is spirit ; and they who are in the flesh cannot please God. I felt these words running through my mind, "Behold ! now is the accepted time, and behold, now is the day of salvation." I thought if I turn a deaf ear to these calls, what reason have I to believe, that I shall ever have another opportunity ? and I felt a determination to embrace them.

I felt much encouraged by these words : "They who seek me early shall find me. Ask, and ye shall receive ; seek and ye shall find ; knock, and it shall be opened unto you."

It was suggested to me, "What ! you become a Christian ! a young girl like you ! How will it be told from one to another ! and you will be despised by all who know you ! What ! become a Christian ! You will have to separate yourself from all your companions, and deny yourself of all the fashionable amusements of life, so desirable to the youthful mind !

I meditated upon it for a while, and had to acknowledge that it would be the case in some degree, and felt the mortification of it. But I paused awhile, and saw clearly that it was the language of the enemy of God and my soul. It occurred to me : put these fancied pleasures into a balance with an eternity of misery, and see how they compare ! estimate their relative goodness ! I felt the solemn realities had come to a serious crisis ; and the weighty

interrogatory : Will you not willingly part with these vanities, and pleasures of the world, and forsake all, for the favor of God, and eternal happiness beyond the grave ?

I replied, yes ! Lord help me ; O Lord, save my soul from the snares of the devil.

Then it was suggested, that I might enjoy all my youthful pleasures, and when I was grown old, then become religious and enjoy heaven at last.

I replied, this also is a temptation of Satan. How do I know that I shall live until I become old ? I may be drowned, or removed suddenly by some other fatal accident, or cut off by a short and painful sickness ; and provided I should be privileged with a sick bed, whether in youth or old age, I should then have enough to contend with, in the disorders of the body, without having to prepare for vast eternity.

I then concluded that were all the promised pleasures of time and sin, laid in the scale, and contrasted with religion and its enjoyments, in time and eternity, that they are incomparably lighter than the chaff which the wind driveth away !

I was conscious of a two-fold strife ; life and death were set before me, and that I had a difficult task to perform, evil being the food my fallen nature craved ; and so interwoven and combined with sin and temptation, that when I relaxed in my exertions, and my mind turned upon the world, and the things of it, I had no power to resist the enemy ; but when my mind centred in God and his word, he strengthened and encouraged me by his blessed promises. Thus I was enabled, after due consideration, to set up a firm and settled resolution, no longer to neglect my salvation.

This resolution was like a nail fastened in a sure place, and as a confirmation of the divine approval, I derived great comfort from the passage, "Abraham believed God, and it was accounted to him for righteousness." I thought God had given me this token for good, to encourage me that I had set out in the right way, and that he would assist me in my heavenly journey. As I had never yet, to my knowledge, shed a tear under a deep sense that I was a sinner against God, I thought due conviction for sin had not taken place; but all my sorrow and fear had arisen from selfish motives, to escape the damnation of hell, and not from a principle of love to God. I therefore thought the first work upon my heart must be repentance for sin, realizing my guilt and danger, and exposure to the divine displeasure. I believed myself a criminal, and if I died as I was, I could not be saved. I apprehended all the threatenings and judgments recorded in God's Word, were against me, and the more distress I felt, the more true repentance would be evinced. I therefore endeavored to encourage it, and prayed and agonized unceasingly. In whatever my hands were employed, the eye of my mind was looking to God, begging him to complete his work in me. At length I began to feel the hardness of my heart give way to penitential sorrow for my sin. Tears flowed freely from a sense of my Savior's suffering and sacrifice. I had likewise a deep discovery of the exceeding sinfulness of sin. I was truly ashamed before God, and saw that the purity of his holy law and divine justice required, that if I died in my sins, I must have owned the sentence just, and said amen to my own condemnation. But although I had such a terrifying sight of my position, I was glad I saw and felt it; for I fled to Jesus, and felt a constant hunger-

sure place,
I, I derived
believed God,
"I thought
encourage me
ne would as-
ever yet, to
e that I was
n for sin had
had arisen
of hell, and
ore thought
ance for sin,
o the divine
nd if I died
ded all the
Word, were
e true repen-
ored to en-
ly. In what-
my mind was
work in me.
y heart give
flowed freely
fice. I had
sinfulness of
aw that the
ired, that if
entence just,
t although I
as glad I saw
tant hunger-

ing and thirsting after righteousness, a longing to be made holy, cleansed from all sin. I was much encouraged by hope of attainment, and drawings from above, and felt I was willing to part with all for God.

It occurred to me that, as I loved God above every thing, and thought that I had been enabled by grace to conquer the devil, and my own evil heart, that I might try myself, to ascertain whether I was in a safe state, by allowing my thoughts to turn upon those objects, which I had strove so hard to overcome; to see whether the inclination still remained to enjoy them; but I had no sooner made the experiment than I found Satan as ready to tempt as ever, and my own heart to pander to the temptation. I evidently saw that if I did not continually pray and restrain my thoughts from roving after the world and its objects, that after all my exertions, I might lose my soul. Then I said, O Lord, strengthen me to pray earnestly, and exert myself and all the powers and faculties of my soul against every sinful thing and Satan's power. Give me that religion that will stand by me in time and in eternity; the faith of assurance that I may not doubt my salvation, or turn back to sin and folly, and bring a reproach upon the cause of God.

I felt that the only way to escape these evils, was to cleave to the Lord with all my heart. I therefore continued to strive sincerely, and said in my heart, what must I do? Shall this struggle be maintained to the end of life? Then I yielded to mercy, and fully gave myself up to God with all my heart, and sighed for salvation, and sudden relief came to my mind, with these words, "Cast thy burden upon the Lord and he will sustain thee." It is utterly impossible for me to describe the change I then felt. All

my guilt, darkness and fear, was in a moment removed, and heaven seemed to open to my view. I believed there was joy among the holy angels at my return. A happy plenitude of the love, joy, and peace of the Lord Jesus flowed through my soul, and I felt that for his sake, all my sins were forgiven. His Holy Spirit witnessing with my spirit that he was reconciled to me, as though I had never sinned against him. I thought I was one of the happiest creatures in all creation. I gave myself unreservedly to him, believing that I was adopted into his family, and had become his child, and that he had come and made his abode with me.

O. how delightful were the thoughts of death ; I considered it as the gate to endless joy, when I should behold the face of my blessed Savior, and realize his fulness of joy, and pleasures forevermore.

This blessed change took place on the first day of January, 1787, between the hours of three and six in the afternoon, in the sixteenth year of my age ; a day never to be forgotten while I have a being.

O, may it in the last great day appear,
That I was born for glory here !

Meditating on the blessing I had just received, and looking back on my past life ; I was astonished to think I had lived so long ignorant of the happiness which I might have enjoyed, if I had only known how to have obtained it. I thought, had I been all my days shut up in a dark prison, excluded from the light of the sun, and had been suddenly brought out to behold its splendor, that it would be but a faint resemblance of the change which I had experienced ; for I felt that the eternal sun of righteousness had arisen upon my soul, and that he was to me the one altogether

lovely, and the fairest among ten thousand ! I not only felt a happy change within, a hope of heaven, and a deliverance from the fear of future punishment, but there appeared to be a change in everything beside. The word of God, which appeared a dead letter, now became a source of light, comfort, and food to my soul. Things in nature, which previously wore a dreary aspect, now became agreeable and lovely ; even thunder and lightning.

The following lines of the poet, expressive of my feelings, were grateful to my mind.

My soul forsakes her vain delight,
And bids the world farewell ;
Base as the dust beneath my feet,
And mischievous as hell.

No longer will I ask your love,
Nor seek your friendship more ;
The happiness which I approve,
Lies not within your power.

There 's nothing round this spacious earth,
Which suits my large desire :
To boundless joy and solid mirth,
My nobler thoughts aspire.

Where pleasure rolls its living flood,
From sin and dross refined ;
Still springing from the throne of God,
And fit to cheer the mind.

I send the joys of earth away,
Away ye tempters of the mind ;
False as the smooth, deceitful sea,
And empty as the whistling wind.



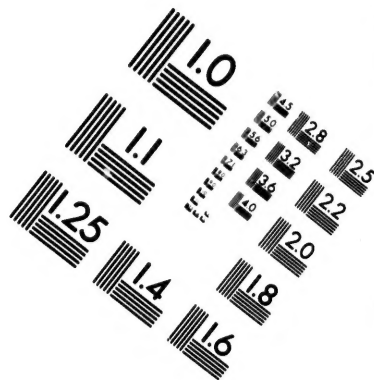
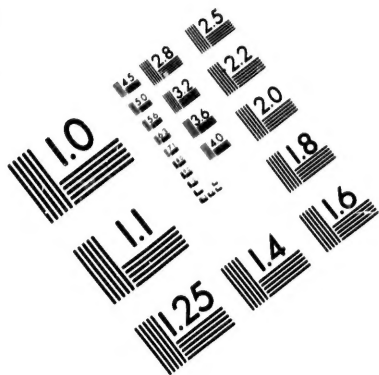
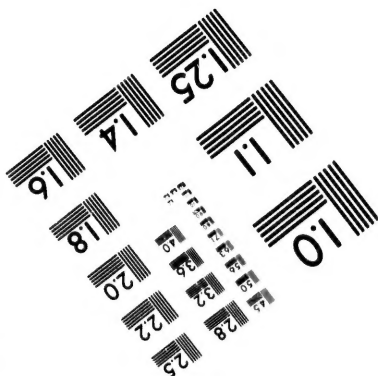
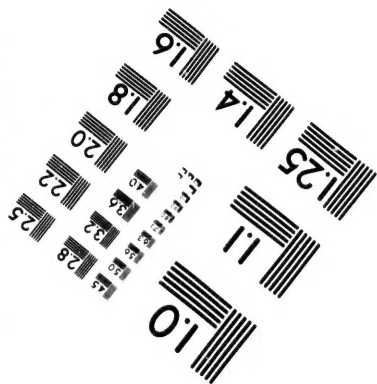
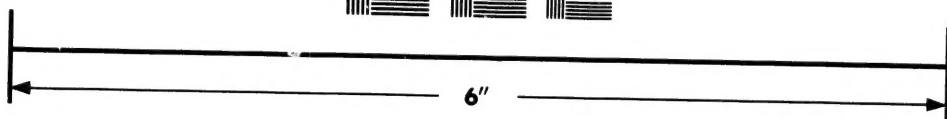
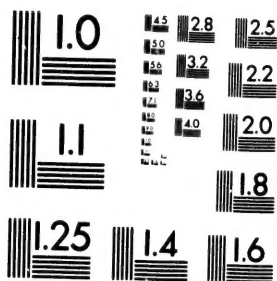


IMAGE EVALUATION TEST TARGET (MT-3)



Photographic
Sciences
Corporation

23 WEST MAIN STREET
WEBSTER, N.Y. 14580
(716) 872-4503

0
1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60
61
62
63
64
65
66
67
68
69
70
71
72
73
74
75
76
77
78
79
80
81
82
83
84
85
86
87
88
89
90
91
92
93
94
95
96
97
98
99

10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60
61
62
63
64
65
66
67
68
69
70
71
72
73
74
75
76
77
78
79
80
81
82
83
84
85
86
87
88
89
90
91
92
93
94
95
96
97
98
99

Your streams were floating me along,
Down to the gulf of black despair,
And whilst I listened to your song,
Your streams had e'en convey'd me there.

Lord I adore thy matchless grace,
Which warned me of that dark abyss,
Which drew me from those treach'rous seas,
And bade me seek superior bliss.

Now to the shining realms above,
I stretch my hands and glance mine eyes ;
O, for the pinions of a dove,
To bear me to the upper skies.

Then from the bosom of my God,
Oceans of endless pleasures roll ;
There would I fix my last abode,
And drown the sorrows of my soul.

When I surveyed the state of the human family, and thought that every individual must pass through the same ordeal, and meet with the same change ; — for as we are the same by nature, consequently, we must become the same by grace ; or we could not enjoy the same happiness together in eternity ; — I thought that as Jesus Christ died for all, and rose again for our justification, that the invitation must be for all, and that he was willing to impart salvation to all who repent of their sins, part with their idols, and renounce their fallen nature ; and I saw such a fullness in Christ, such a willingness to save all who would come unto him by faith, that I felt like the poet :

“ O, for a trumpet-voice,
On all the world to call !
To bid their hearts rejoice
In Him who died for all !
For all my Lord was crucified :
For all, for all my Savior died !

I longed for their salvation, and was persuaded, if I could only explain to them God's gracious dealings with me, and the happiness I had obtained, that they would have an inclination to seek, as I had done, till they found that full salvation, so freely offered in the gospel. O, that they were wise, that they understood this ; that they would consider their latter end.

" Prepare us, Lord, for thy right hand,
Then come the joyful day ;
Come death, and some celestial band
To bear our souls away."

Now let us remember that we have enjoyed the morning of youth, and I hope since we professed a knowledge of the truth, have been in some measure, witnesses for God. We have enjoyed the meridian of life, and have arrived at the evening of our days.

May we be like old Simeon and Hannah, waiting for the consolation of Israel ; arise, trim our lamps, and be prepared for the coming of the Bridegroom, as gold seven times purified in a furnace ; and as shocks of corn, fully ripe, ready to be received into the garner.

I am, my beloved brother,

With my best wishes for your perfect happiness

And eternal life in Christ Jesus,

Your Affectionate Sister,

MARY BRADLEY.